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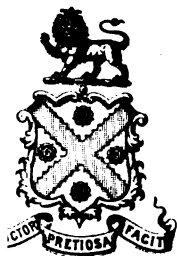
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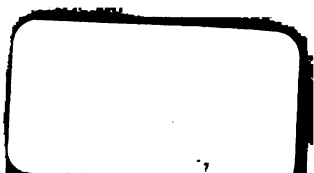
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SCRIPTURE LANDS.

BY

JOHN KITTO.

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SCRIPTURE LANDS;

DESCRIBED IN A SERIES OF

HISTORICAL, GEOGRAPHICAL, AND TOPOGRAPHICAL
SKETCHES.

BY

JOHN KITTO, D.D., F.S.A.

AND ILLUSTRATED BY A

COMPLETE BIBLICAL ATLAS;

COMPRISING TWENTY-FOUR MAPS, WITH AN INDEX OF REFERENCE.

L O N D O N :

HENRY G. BOHN, YORK STREET, COVENT GARDEN.

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ROYAL
CLUB
VIA

PREFACE.

AMONG the various accounts of the Lands of Scripture which exist among us, the one now furnished derives its most distinctive character from the Atlas of Biblical maps with which it is connected.

On being invited to furnish a Memoir to accompany this Atlas, it appeared to the writer, that while it was essential that the primary object of supplying a text to the maps should be kept distinctly in mind, it might be possible to impart some independent interest to the letter-press by taking a somewhat more comprehensive—although still, of necessity, cursory—view of the whole subject than the mere topographical description of the maps might require. While, therefore, the range of subjects, and in a great degree, the mode of treatment, has been dictated by the presence of the maps, and by this special designation of the letter-press, the matter has been so arranged, that while it is hoped that nothing has been omitted which can be judged necessary to this association with the maps, much has been included which that connexion did not absolutely require, but which appeared desirable to complete the plan on which the text is founded.

A large proportion of the Atlas, as well as of the text, is occupied with the territories and towns of the twelve tribes. It is in this that the relation of the one to the other is most

apparent. The maps dictated this arrangement of the topographical details; while their presence made that arrangement convenient and satisfactory, by rendering it possible to relieve the text from a large burden of proper names and uninteresting small details, which must, in the absence of the maps, have been included for the sake of completeness. As the Atlas and the Index together afford *all the real information* we possess respecting a multitude of places—their names, their sites, where they are named in Scripture, and what they are noted for, it seemed unnecessary to repeat in the text the same facts which are thus more adequately displayed. Space has thus been secured for a more particular description of the *principal* places in each tribe than could otherwise have been afforded. That nothing might be lost by this division of the subject into portions corresponding to the number of the tribes, a general, but necessarily rapid survey of the whole country has been taken under the head of Canaan, which will serve as an introduction to the local descriptions with which the remainder of the volume is occupied.

As the Atlas embraces whatever pertains to the geography of the Holy Scriptures, about one-third of the text is devoted to matters not connected with Palestine, though belonging to the geography of the Bible. Since, also, the Atlas is a Scripture Atlas—and therefore an Ancient Atlas—considerable attention has been given to the *ancient* local history of the places in Palestine, which come within the line of observation selected. In both these respects, as well as in the general plan, this work is distinguished from other productions of the same author, as well as from those of other writers.

It were superfluous to say a word in commendation of maps so beautifully executed. The writer of the text is content to hope that the letter-press may not be altogether unworthy of

the companionship in which it appears; and it is earnestly hoped that the maps and text in this their union, may be an acceptable offering to the readers of the Bible, and contribute something towards their better knowledge of that Sacred Book.

In bringing together the information comprised in these pages, the writer has had less occasion to resort to his own previous productions than he at first expected—but the memoir has possibly derived some advantage from the opportunities he has had of considering most of the topics it embraces, as well as from the presence of all the needful materials to his mind or near his hand. The memoir, therefore, possesses whatever freshness may result from the fact that it is by no means a reproduction of materials previously used by the same writer, as well as from his not having consciously neglected to consult the most recent researches of English, American, and German travellers, geographers, and critics. Besides the numerous older authorities, the recent works which have been principally consulted, and to which he owes the largest obligations, are the following:—Dr. Robinson's *Biblical Researches in Palestine*; Dr. Arnold's *Palästina*, Halle, 1845; Professor von Raumer's *Palästina*, third edition, Leipzig, 1850; Winer's *Real-Wörterbuch*, new edition, 1848; Dr. Carl Ritter's *Erkunde*, especially the two last published volumes (1848, 1850), embracing respectively the Sinai Peninsula and Palestine; Laborde's *Commentaire Géographique sur l'Exode et les Nombres*, 1843; Dr. Wilson's *Lands of the Bible*, 1847; Coleman's *Historical Geography of the Bible*, Philadelphia, 1849; Dr. Olin's *Travels in the East*, New York, 1843; Dr. Durbin's *Observations in the East*, New York, 1845; Schubert's *Reise in das Morgenland*, Erlangen, 1840; Wilkinson's *Egypt and Thebes*, 1843; Lynch's *Narrative of an*

Expedition to the Dead Sea, 1848; Williams' *Holy City*, 1849; Strauss' *Sinai und Golgotha—Reise in das Morgenland*, 1847; Dr. Tobler's *Bethlehem in Palästina*, 1849; Layard's *Nineveh*, 1849; Botta's *Khorsabad*, 1850; Chesney's *Euphrates*, 1850. Sundry papers in the *Journal of the Royal Asiatic Society*; the *Geographical Journal*; the (American) *Bibliotheca Sacra*; the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, etc., have also been consulted with advantage.

JOHN KITTO.

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SCRIPTURE LANDS.

THE SITE OF PARADISE.

THE word PARADISE is a Greek term, which, as employed by ancient writers, appears to have denoted an extensive plot of ground inclosed by a strong fence or wall, abounding in trees, shrubs, plants, and garden culture, and in which choice animals were kept in various degrees of restraint or freedom, according as they were ferocious or peaceable. It thus combined the ideas contained in our English words park, garden, menagerie and aviary, and answers well enough to the subsisting Oriental idea of a garden. This term was used by the Greek translators of the Pentateuch, in the third century before Christ, as the translation of the *garden* which God was pleased to make the abode of our first parents; and this being followed by the Latin Vulgate and other versions, the word PARADISE became almost a proper name to denote the seat of human blessedness; and it is perhaps as proper a term for expressing the ideas usually entertained of the "Garden of Eden," as any language can afford.

According to the Mosaic narrative in the first chapter of Genesis, the Garden was in the east part of a country called Eden—a word which in Hebrew signifies pleasure or pleasantness. The topography of Eden is thus described: "And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold, and the gold in that land is good: there is bdellium, and the onyx-stone. And the name of the second river is Gihon: the same is it that compasseth

the whole land of Cush. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

There is hardly any part of the world in which the site thus indicated has not been sought. In Asia, in Africa, in Europe, in America, in Tartary: on the banks of the Ganges, in the Indies, in China, in the island of Ceylon, in Armenia; under the Equator; in Mesopotamia, in Syria, in Persia, in Babylon, in Arabia, in Palestine, in Ethiopia; among the Mountains of the Moon; near the mountains of Libanus, Antilibanus and Damascus. There are some who, despairing of finding this favoured spot, or not deeming it necessary to seek it upon the earth, have inquired for it elsewhere. "Some," says Adam Clarke, "place it in the third heaven, others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, others within the earth."

We must be content to go with those who look for the site of Paradise upon the earth; and shall find it expedient to direct our attention very much to the two theories which have obtained the suffrages of the greatest number of learned and able advocates.

It has been assumed that, in whatever situation, otherwise probable, the marks by which Moses characterises the spot are to be found, there we may suppose that we have discovered the site of Paradise. In fixing the first probability, the all but unquestionable fact that the known rivers Euphrates and Tigris are mentioned as two of the four rivers of Eden, is of the greatest importance; and therefore the most exact inquirers have not sought for the spot at any point distant from those rivers. The Euphrates and Tigris being thus then identified with two of the rivers of Eden, there has still remained a great latitude in the choice of a site for the garden, some looking for it near the sources of those rivers, and others seeking it in the low and flat plains through which they flow in the lower part of their course.

One consideration that induced a preference for this site is, that the advocates of this opinion considered "heads," as applied to the rivers which went forth from the garden, to mean "sources," which would therefore render it natural to look for

the terrestrial paradise in a mountainous or hilly country, which alone could supply the water necessary to form four heads of rivers. But others—those who would fix the site towards the other extremity of the two known rivers, account it sufficient, and indeed more accordant with the text, to regard the “four heads” not as sources, but as channels; that is, that the Euphrates and Tigris united before they entered the garden, and, after leaving it, divided again, and entered the Persian Gulf by two mouths; thus forming four channels, two above and two below the garden, each called by a different name. “The river or channel,” says Dr. Wells, “must be looked upon as a highway crossing over a forest, and which may be said to divide itself into four ways, whether the division be made above or below the forest.” With this view some writers are content to take the present Shat-ul-Arab (the single stream which is formed by the confluence of the Tigris and Euphrates, and which afterwards divides to enter the gulf) as the river that went through the garden; but as Major Rennell has shown that the two great rivers kept distinct courses to the sea until the time of Alexander, although at no great distance of time afterwards they became united, other writers are contented to believe that such a junction and subsequent divergence did, either in the time of Moses or before the Deluge, exist in or near the place indicated. The Deluge must have made great changes in the beds of these and many other rivers; and inferior agencies have alone been sufficient greatly to alter the ancient channels of the Tigris and Euphrates. This is not only rendered obvious by an inspection of the face of the country, but the memory of such events is preserved by local traditions, and they are even specified in the writings of the Arabian geographers and historians. Thus, then, of the two most probable conjectures, one fixes the terrestrial Paradise in Armenia, between the sources of the Euphrates, Tigris, Phasis, and Araxes; and the other identifies the *land* of Eden with the country between Baghdad and Basrah; and, in that land, some fix the *garden* near the latter city, while others, more prudently, only contend that it stood in some part of this territory, where an ancient junction and subsequent separation of the Euphrates and Tigris took place.

Reverting to Oriental opinion, it may be stated that the

most prevalent notion in the east is that which places the terrestrial paradise in the Island of Serendib, or Ceylon. It is alleged that when the first man was driven out of paradise, he was sent to the Mountains of Rahoun in this island, two or three days' journey from the sea. The Portuguese call this mountain Pico de Adamo, or Mountain of Adam, because it is thought that this first of men was buried under it, after he had lived in repentance a hundred and thirty years. The Mussulmans do not believe that the paradise, in which Adam was placed, was terrestrial, but that it was in one of the seven heavens; and that from this heaven he was cast down into the island of Ceylon, where he died, after having made a pilgrimage into Arabia, where he visited the site of the future temple of Mecca. They say also, that when God created the Garden of Eden, he created there what the eye has never seen, the ear has never heard, and what has never entered into the heart of man to conceive.

The first position, of course, places the land of Eden in Armenia, where, within a very circumscribed space, not only the Euphrates and Tigris, but two other great rivers have their sources. These are known by the comparatively modern names of the Halys and Araxes; and if we take these to be the Pison and Gihon of Genesis, we have all the conditions that can well be required. These rivers flow in directions contrary to the Euphrates and Tigris, and watered countries which were inhabited by tribes having little intercourse with the Jews; and thus their connection with the site of Paradise may, subsequently to the time of Moses, have passed out of remembrance. Assuming these to be the rivers of Eden, the country within the Halys (Pison) answers well to the land of Havilah; while in that which borders on the Araxes (Gihon) it may be possible to recognize the more remarkable territory of Cush.

According to a tradition still fondly cherished in the wild valleys of central Armenia, the tract allotted to our first parents, included the northern division of the pashalik of Mosul, and extended from this part of Assyria to some little distance north of Erzurum; its western extremity was in the vicinity of Tokat, towards the Halys, while the eastern border included some portion of the district beyond Lake Van. "Without attaching particular importance to local

impressions," says Col. Chesney,¹ "it must be admitted that those traditions which place Eden in that part of Asia, acquire a certain degree of probability from the fact that we actually find in the great plateau around Ararat,—that is, within a circle whose radius is about ninety miles—the sources of four noble rivers, which flow from thence to as many different seas, and of which two at least are known, from the description given in the Bible, to have been connected with the first abode of man."

In recent times, Captain Wilford, coming from the study of the Hindoo Puranas, opened what was considered a new source of information on the subject, and placed the site of Eden on the mountains of India.² The view put forth by this writer attracted much attention, and obtained the adhesion of Mr. Charles Taylor, the editor of *Calmet*, who supports it with his usual ingenuity. His concluding observations are:—

"The situation of Paradise, in Armenia, where the heads of the Euphrates and Tigris spring, where the head of the Araxes and a branch of the Phasis rise not very distant from each other, according to the best accounts we are able to procure of that country (which however are not altogether satisfactory), has many plausibilities in its favour. Nevertheless, there is this to be said against it, that mankind could not journey *from the East* to Babylon, if Armenia were the seat of Noah's deliverance, and if that seat were adjacent to Paradise, as we have uniformly supposed.

"But the situation of Paradise on the Indian Caucasus, or Imaus Mountains, unites all those requisites which are deemed necessary coincidences with the Mosaic narration. Mountains furnish the sources of rivers; many great rivers rise in these mountains. Paradise furnished four rivers; four rivers rise in these mountains, in a vicinity sufficiently near, though not now from the same lake. Mankind travelled '*from the East*' to Babylon; these mountains are *East* of Babylon."

This argument is, in fact, the mainstay of those who assign a very easterly position to the land of Eden, and, as in this instance, is regarded by them as conclusive, against at least the claims of the region in Armenia in which the Tigris and

¹ *Euphrates and Tigris*, i. 268.

² *The Asiatic Researches*, vol. vi., p. 455.

Euphrates have their source, and still more, of course, against Syria. But unfortunately it avails nothing for this purpose. To come from that country to Babylonia it is necessary to keep along on the east side of the Median mountains, and then issue at once from the east into the plain. Such is now the daily route of caravans going from Tabreez (on the borders of Armenia) to Baghdad. They go south as far as Kermanshah, and then, making an almost right angle, take a western direction to Baghdad. This makes their journey ten or twelve days longer than it would be by the direct route, by Sulimanieh, over the mountains of Kurdistan. We have ourselves travelled both these routes, and should say, with perfect conviction, that the latter route—difficult, toilsome, and even in some parts dangerous—is certainly not the one, as compared with the other, which a migrating people, quite ignorant of what lay before them, would be likely to take. If the easier, but more circuitous route is even now preferred by those who are quite aware of the gain in time which the shorter route offers, no one can suppose that these primitive emigrants, with a plain way before them along the foot of the mountains, would traverse an almost impassable region without any definite object and without any knowledge of the parts that lay beyond. Emigrants seeking a settlement in lands not hitherto explored and to whom any particular direction is no object, never entangle themselves among the mountains so long as they have a fair and practicable road before them across the plains.

As the whole theory has been built upon the single text which describes the first known colony of mankind as coming 'from the east,' there is little to uphold it when that support is withdrawn.

The opinions set forth, or rather indicated, above, are but a few of those that have been propounded; but although many more might be added, it will be observed that most of them have much in common, and differ only in some of the details. To enumerate the vagaries of our German neighbours on this subject would be endless. When Rudbeck, a Swede, placed Eden in Scandinavia, and the Siberians told the Czar Peter that it was in Siberia, these became topics of constant ridicule among German scholars; and yet one of their own number proposed a no less extravagant hypothesis, which was made matter of serious discussion, and has been

honoured with more than one elaborate refutation. The name of the author is Hasse, and his view was set forth in a book called "Discoveries in the Oldest History of the Earth and of Mankind." His greatest discovery is that the site of Paradise was in Prussia, on the shores of the Baltic, the *bedolach* or bdellium being the amber that there abounds. He believes that the Caspian and the Euxine were once united, which is probable enough; but he further holds that their waters flowed by one great river into the Baltic. Lest we should think this a somewhat ungenial clime for the first pair and their blessed garden, he admits that more warmth would be agreeable, but argues that the temperature of the North has been lowered by some great physical revolution, for that originally it was the region of warmth. The trees yielded amber as resin, and bore fruits so beneficial to health, that they might well be called "trees of life." All this seems to be based upon the fanciful notion of the Greeks respecting the hyperborean regions in the Northern Ocean as the birth-place of gods and men, and the abode of longevity and peace.

Of the opinions which have been started, that which finds the site of Eden in Armenia is the most current, clearly because that site offers the tangible fact that the two which are known of the four rivers, have their rise in that country. Next to that in acceptance is the opinion that the Eden was on the river (Shat-ul-Arab) formed by the junction of the Tigris and Euphrates, and afterwards dividing to enter the Persian Gulf by two principal estuaries. We must confess that this has always been the favourite theory of our own. But we have of late begun to waver in presence of the various difficulties which beset every alternative, and to doubt whether the site be at all recognizable since the Flood. On this point there is much good sense in the observations of one whose recent loss to Biblical geography there is good reason to deplore.¹

"The fundamental error of most inquirers seems to be that they consider the description as having necessarily a reference to certain countries, rivers, and other localities

¹ Rev. N. Morren—Translation of Rosenmüller's Biblical Geography of Central Asia—which he has enriched by many learned and valuable notes.

which still actually exist on the face of the globe. But the correctness of this supposition may justly be doubted. It does not in the least affect the authenticity or the divine origin of the early part of the Book of Genesis to believe that it embodies traditionary or written documents of a much earlier date than the age of Moses, and which were incorporated by him into his history as being of equal authority with what came under his own observation or was directly revealed to him by God. The apostle Jude¹ seems to intimate that there was a series of inspired men from Adam downwards.² If then we may suppose the whole account of Paradise to be an *inspired antediluvian document*, referring exclusively to a state of things which the Deluge swept away, the difficulty of reconciling the account with existing topography will immediately vanish. It is true that we find some of the names of countries and rivers there mentioned to have been afterwards applied to countries and rivers of the world after the Flood; but what was more natural than for Noah's posterity to give the same names to objects in the new world which had been given to similar objects by their antediluvian ancestry? The identity of the *objects*, however, does by no means follow, from the mere identity of the names. In fact almost every name of a river or country which occurs in the description of Paradise was applied to more than one river or country in the postdiluvian world. Thus *Pishon* denotes a *stream* generally, and *Gihon* or *Jihon* (from a word that signifies *to break forth*) was also etymologically the designation of a river; and though now used pre-eminently of the Oxus, as also a prefix to oriental names of the Araxes, the Ganges, &c., it was likewise the name of a rivulet or water-course at Jerusalem, 1 Kings i. 38; 2 Chron. xxxii. 30; xxxiii. 14. In the Hiddekel some find the root both of the Indus (Hid, Hind) and the Dijlat or Tigris. There were two Havilahs, one inhabited by a Shemite tribe, Gen. x. 29, the other by a Hamite, Gen. x. 7. The various significations of *Cush* form one of the chief perplexities in Bible geography; and we find the name of Eden itself given to more than one district east."

¹ Verse 14.

² Among whom was Noah.—2 Pet. ii. 5.



Mount Ararat.

MOUNT ARARAT.

THE name of Ararat does not anywhere in Scripture occur as the name of a mountain, but only as the name of a country upon "the mountains" of which the ark rested during the subsidence of the flood, Gen. viii. 4. It is however well known that this was the name of one of the most extensive provinces of the kingdom of Armenia ; that, in fact, which contains the mountain, or rather " mountains," which have been identified with Ararat. All but universal consent has founded upon this analogy the conclusion that the mountains in question are those to which the Scripture narrative of the Deluge has reference, and we shall not therefore waste time upon the proof of a fact so generally admitted.

We have ourselves beheld this mountain ; we have travelled along its base, and have had it for many days continually in

sight, displayed in all its noble proportions from the base to the icy crown, and we could not but regard with deep emotion the spot—the second cradle of our race—from which the fathers of mankind came down to replenish the earth which the Flood had desolated. It seemed to us as a monument—the grandest in the world—of God's judgments and of His mercies. We shall however furnish the reader with a better account of this mountain than even this personal observation enables us to furnish. We shall follow the account of one to whom the mountain was a study, who made it the special object of his researches, and who for the sake of its thorough exploration, and for the renown of being the first to ascend its summit, made a long journey of 2230 miles from the uttermost parts of Europe, and who, when arrived at the spot, made repeated and perilous attempts, until he at length realized the object of his persevering zeal, and stood upon the mountain of the ark. This enterprising traveller was Professor Parrot, the account of whose journey was published in German,¹ but has been ably translated in a somewhat condensed form by Mr. W. D. Cooley, who has added in an appendix some valuable materials of more recent date.²

The expedition was made in the year 1829, when the extension of the Russian power in this remote quarter, appeared to render more feasible than it had ever before been, an enterprise the desire of which had been awakened in the traveller's mind twenty years before, when as he stood upon the summit of the Kasbeg,³ during a snow storm, a momentary break in the clouds discovered in the distant south, a high, round, solitary peak, in all probability the silver crown of Ararat.

The mountain of Ararat rises on the southern borders of a plain, of about thirty-five miles in breadth, and of a length of which seventy miles may be taken in with the eye; being a portion of the plain which is watered by a wide curve formed

¹ *Reise zum Ararat.*

² It was published as the first volume of an undertaking, which does not seem to have been appreciated by the public, as it proceeded no further. Its title expresses its object.—“The World Surveyed in the XIXth Century: or Recent Narratives of Scientific and Exploratory Expeditions, (undertaken chiefly by command of Foreign Governments.”) London: 1845.

³ The highest summit of the Caucasus.

by the Araxes. It consists, correctly speaking, of two mountains—the Great Ararat, and its immediate neighbour, the Less Ararat; the former on the north-west, the latter on the south-east; their summits distant about seven miles from each other, in a right line, and their bases insensibly melting into one another by the interposition of a wide level valley.

The summit of the Great Ararat has an elevation of 17,210 feet perpendicular, or more than three miles and a quarter above the sea, and 14,320 feet, or nearly two miles and three quarters, above the plain of the Araxes. The north-eastern slope of the mountain may be assumed at fourteen, the north-western at twenty miles in length. On the former, even from a great distance, a deep gloomy chasm is discoverable, which many compare to a crater; but which may be more properly regarded as a cleft, just as if the mountain had been rent asunder at the top. From the summit downwards for nearly two-thirds of a mile perpendicular, or nearly three miles in an oblique direction, it is covered with a crown of eternal snow and ice, the lower border of which is irregularly indented, according to the elevations or depressions of the ground; but upon the entire northern half of the mountain, from 14,000 feet above the sea, it shoots up in one rigid crest to the summit, interrupted here and there by a few pointed rocks, and then stretches downward, on the southern half, to a level somewhat less low. This is the silver head of Ararat.

The summit of Little Ararat rises 13,000 feet, or nearly two miles and a half, measured perpendicularly, above the level of the sea; and above the plain of the Araxes, it is 10,140 feet, or nearly two miles. Notwithstanding this height, it is not always buried in snow, but is quite free from it in September and October, and probably sometimes also in August, or even earlier. Its declivities are considerably steeper than those of the Great Ararat; its form is almost perfectly conical, marked with several delicate furrows, which radiate downwards from the summit, and give the picture presented by this mountain a very peculiar and interesting character.

The narrative of the attempts made to ascend Ararat by Professor Parrot, is so interesting, that we present the reader with the substance of it in his own words. The first

and second attempts were unsuccessful. On the first occasion the party reached the height of 13,070 feet, and were at no great distance from the borders of the perpetual snow which covers the upper part of the mountain, when the approach of night compelled them to fix their quarters there among some large and conveniently placed pieces of rock. In the morning the upward march was resumed, and the account thus proceeds:—

“In about two hours we had reached the limits, properly so called, of the perpetual ice and snow; that is to say, not the place where the snow, favoured by the coolness of a valley, or other circumstances, remains at the lowest elevation, but where, extending continuously on a uniform slope, it is checked only by the warmth of the region below it. I found those limits to be at the height of 14,240 feet above the level of the sea. The way up to that point from our night quarters was rendered extremely fatiguing by the steepness of some of the rocky tracts, which were passable only, because, consisting of masses of rock piled one upon the other, they offered angles and edges for the hands and feet.

“For an instant we halted at the foot of the pyramid of snow which before our eyes was projected with wondrous grandeur on the clear blue sky: we chose out such matters as could be dispensed with, and left them behind a rock; then, serious and in silence, and not without a devout shuddering, we set foot upon that region which certainly since Noah's time no human being had ever trodden. At first the progress was easy, because the acclivity was not very steep, and besides it was covered with a layer of fresh snow on which it was easy to walk; the few cracks in the ice also which occurred, were of no great breadth, and could be easily stepped over. But this joy did not last long; for, after we had advanced about 200 paces, the steepness increased to such a degree, that we were no longer able to tread securely on the snow, but, in order to save ourselves from sliding down on the ice beneath it, we were obliged to have recourse to that measure, for the employment of which I had taken care to equip myself and my companions, namely, the cutting of steps. Although that which is called ice on such mountains, is in reality snow converted into a glacier, that is to say, permeated with water and again frozen, in which state it is far from possessing the

solidity of true ice, yet like this it does not yield to the pressure of the foot, and requires, where the slope is very rapid, the cutting of steps. For this purpose some of us had brought little axes, some bill-hooks, while others, again, made use of the ice-staff. The general rule in the ascent was, that the leader should only cut the ice just enough to allow himself to mount, and that each as he followed should enlarge the step; and thus, while the labour of the foremost was lightened, a good path was prepared for the descent, wherein much firmer footing is required than in ascending.

"Through this proceeding, dictated off-hand by necessity and frequent experience, and which, moreover, could not be dispensed with for a single step, as well as through manifold hindrances of a new sort which obstructed the carrying up of the cross, our progress suffered so much delay, that though in the stony region which was by no means easily traversed, we had been able to gain about 1000 feet of elevation in the hour, we could now hardly ascend 600 feet in the same time. It was necessary for us to turn a bold projection of the slope above us, and having come to it, we found on it, and straight across the direction in which we were proceeding, a deep crack in the ice, about five feet wide, and of such length that we could not distinctly see whether it was possible to go round it. To our consolation, however, the drifted snow had in one place filled up the crevice tolerably well, so that with mutual assistance we got safely over, a feat rendered somewhat difficult by the circumstance that the edge of the ice which we wanted to reach was a good deal higher than that on which we were standing.

"As soon as we had got over this little trouble, and had ascended a very moderate slope, we found ourselves on a nearly horizontal plain of snow, which forms a principal step on this side of Ararat, and may be easily recognized in all my sketches of the mountain as an almost horizontal interruption of the slope, next to the summit on the right-hand side. This height was the scope of our exertions this time; for we had, to judge from appearances, work for three hours, and there arose, to our sorrow, a strong humid wind, which, as it gave us reason to expect a snow storm, damped our courage, and took from us all hope of reaching the summit."

Here, however, they disencumbered themselves of a cross

ten feet high, of wood painted black, which they had brought up with them with the view of planting it on the summit. They seem to have been much incommoded by it, and were probably glad that the apparent impracticability of taking it higher, gave them a sufficient excuse for disposing of it here.

"It faces Erivan, and has behind it in that direction the steep snows of the summit, so that being itself black, it will be strikingly relieved, and must be visible with a good telescope." This they had afterwards cause to doubt.

The third attempt, rendered successful by the experience gained in the two former, was made on the 7th of October, 1829, and the particulars are thus related :¹—

"The experience acquired in my former ascent had taught me that everything depended on spending the night as close as possible to the limits of perpetual snow, so as to be able to reach the summit and to return again the following day, and that, to that end, the loads of the cattle and of the men must be confined to what was absolutely indispensable. I had therefore three oxen only laden with some warm clothing, the requisite supply of food, and a small quantity of fire-wood. I took also a small cross, made of bars two inches in diameter, but cut of oak, and so put together that the longer piece might serve as a staff to the man who carried it. We directed our course to the same side as before, and in order to spare our strength as much as possible, Abovian and myself rode this time, as far as the rocky nature of the ground allowed us, to the vicinity of the grassy plain, Kip-Ghioll ; we did not, however, leave our horses there as Stepan had done, but sent them back with a Kossak, who attended us for that purpose ; from this place M. Hehn also returned.

"It was not quite noon when we reached this point ; we took our breakfast, and after resting about an hour and a half we set forward in an oblique course upwards, deviating a little from our former track. The oxen, however, could not follow us so fast ; one of them in particular seemed much weaker than the others ; and as it threatened to cause us no little delay, we deemed it advisable to make ourselves inde-

¹ Although given as a continuous extract, several unessential passages are omitted. This is, therefore, an abstract of the larger account.

pendent of such aid. We halted, therefore, at the base of a towering pile of stones, over which the poor animals could hardly have climbed; we then freed them from their loads, which we distributed fairly among the party, so that each man carried his share of covering and fuel; and this done, we sent back the oxen with their keeper.

"About half-past five o'clock we were close to the lower border of the snow, and had attained a height considerably above that of our former night quarters: the elevation of this point above the sea was 13,800 feet. The large masses of rock here scattered about determined us in selecting this spot for our night's lodging. A fire was soon kindled, and something warm got ready for the stomach. For me this repast consisted in onion soup, the use of which I can recommend to mountain travellers in such circumstances, as extremely warming and reviving, and better than animal food or meat soups, because these require for their digestion more strength, which they restore indeed, but not so quickly as to allow you to feel any benefit from them within the usually circumscribed period of exertion.

"It was a delicious evening which I spent here; my eyes at one time set on my good-humoured companions, at another on the clear sky on which the summit of the mountain was projected with wondrous grandeur; and again, on the grey night, spreading in the distance and in the depth beneath me. Thus I became resigned to the single feeling of peace, tenderness, love, thankfulness, submission—the silent evoking of the past, the indulgent glimpse of the future; in short, that indescribable delightful sensation which never fails to affect travellers at great heights and under agreeable circumstances; and so, favoured by a temperature of 40° Fahr.—no slight warmth for the atmosphere at our elevation—I lay down to rest under a projecting rock of lava, while my companions still remained for a long time chatting round the fire.

"At the first dawn we roused ourselves up, and at about half-past six proceeded on our march. The last tracts of rocky fragments were crossed in about half an hour, and we once more trod on the limits of perpetual snow nearly in the same place as before, having first lightened ourselves by depositing near some heaps of stones such articles as we could dispense with. But the snowy region had undergone a great,

and for us by no means favourable change. The newly-fallen snow which had been of some use to us in our former attempt had since melted, from the increased heat of the weather, and was now changed into glacier ice; so that notwithstanding the moderate steepness of the acclivity, it would be necessary to cut steps from below. This made our progress a laborious affair, and demanded the full exertion of our strength from the first starting. We were obliged to leave one of the peasants behind at the place where we spent the night, as he complained of illness; two others, tired in ascending the glacier, stopped at first only to rest, but afterwards went back to the same station. The rest of us, without allowing ourselves to be detained an instant on account of these accidents, pushed on unremittingly to our object, rather excited than discouraged by the difficulties in our way. We soon after came again to the great crack which marks the upper edge of the icy slope just ascended, and about ten o'clock we found ourselves exactly in the place where we had arrived on the former occasion at noon, that is to say, on the great plain of snow which forms the first step downward from the icy head of Ararat.

"In the direction of the summit we had before us an acclivity shorter but steeper than that just passed over; and between it and the furthest pinnacle there seemed to intervene only a gentle swelling of the ground. After a short rest we ascended with the aid of hewn steps the next slope (the steepest of all), and then another elevation; but now, instead of seeing immediately in front of us the grand object of all our exertions, a whole row of hills had developed itself to our eyes, and completely intercepted the view of the summit. At this our spirits which had never fluctuated so long as we supposed that we had a view of all the difficulties to be surmounted, sank not a little, and our strength, exhausted by the hard work of cutting steps in the ice, seemed hardly adequate to the attainment of the now invisible goal. Yet, on calculating what was already done and what remained to be done, on considering the proximity of the succeeding row of heights, and casting a glance at my hearty followers, care fled, and "boldly onwards!" resounded in my bosom. We passed, without stopping, over a couple of hills; there we felt the mountain wind. I pressed forward round a projecting mound of snow, and behold! before my eyes, now intoxicated with

joy, lay the extreme cone, the highest pinnacle of Ararat. Still a last effort was required of us to ascend a tract of ice by means of steps, and that accomplished, about a quarter past three on the 27th September (9th October, N.S.), 1829, WE STOOD UPON THE TOP OF ARARAT.

"What I first aimed at and enjoyed was rest; I spread out my cloak and sat down on it. I found myself on a gently-vaulted, nearly cruciform surface, of about two hundred paces in circuit, which at the margin sloped off precipitously on every side, but particularly towards the south-east and north-east. Formed of eternal ice, without rock or stone to interrupt its continuity, it was the austere, silvery head of Old Ararat. Towards the east this summit extended more uniformly than elsewhere, and in this direction it was connected by means of a flattish depression, covered in like manner with perpetual ice, with a second and somewhat lower summit, distant apparently from that on which I stood above half a mile, but in reality only 397 yards, or less than a quarter of a mile. This saddle-shaped depression may be easily recognised from the plain of the Araxes with the naked eye, but from that quarter it is seen foreshortened; and as the less elevation stands foremost, while the greater one is behind, the former appears to be as high as, or even higher than the latter, which from many points cannot be seen at all. M. Fedorov ascertained by his angular measurements made in a north-easterly direction from the plain of the Araxes, that the summit in front is seven feet lower than that behind or further west; to me, looking from the latter, the difference appeared much more considerable.

"The gentle depression between the two eminences presents a plain of snow moderately inclined towards the south, over which it would be easy to go from the one to the other, and which may be supposed to be the very spot on which Noah's ark rested, if the summit itself be assumed as the scene of that event, for there is no want of the requisite space, inasmuch as the ark, according to Genesis vi. 15, three hundred ells long and fifty wide, would not have occupied a tenth part of the surface of this depression. Ker Porter, however, makes¹ on

¹ *Travels in Georgia, Persia, and Armenia*, &c., Lond. 1821, vol. i p. 183.

this subject a subtle comment favourable to the opinion that the resting-place of the ark was not on the summit of the mountain, but on some lower part of it; because in Genesis viii. 5, it is said, "On the first day of the tenth month the tops of the mountains appeared;" but in vi. 16 it is stated that the window of the ark was above; consequently, Noah could have seen only what was higher than the ship, which was therefore lower down than the tops of the mountains: on these grounds Ker Porter is inclined to look upon the wide valley between the Great and Little Ararat as the place where the ark rested. In this reasoning, however, he takes the above quoted texts of Holy Writ in a sense different from the literal one; for it is nowhere said that Noah saw the mountains appear, but it is simply stated that after the ark had rested, the waters subsided, so that already on the first day of the tenth moon the mountains began to appear; then "after forty days Noah opened the window which he had made in the ark and let fly a raven;" and, again, after three weeks, "Noah took off the cover of the ark and saw that the ground was dry," respecting which he might have formed as good a judgment or even a better from the more elevated point than from the lower.

"From the summit I had a very extensive prospect, in which, however, owing to the great distances, only the chief masses could be plainly distinguished. The valley of the Araxes was covered in its whole length by a greyish cloud of vapour, through which Erivan and Sardarabad appeared only as dark spots, no bigger than my hand. In the south, the hills behind which Bayazed lay, were more distinctly visible. In the north-north-west, the serrated head of Alaghés rose majestically, covered in every hollow with large masses of snow,—a truly inaccessible crown of rocks. Immediately in the neighbourhood of Ararat, particularly towards the south-east and on the west at a greater distance, were a number of smaller mountains, for the most part having conical summits, with hollows in the middle, apparently at one time volcanoes. Then towards the east-south-east was the Little Ararat, the head of which no longer appeared as the simple termination of a cone, as it appeared from the plain, but like the section of a truncated quadrangular pyramid, having at its angles and in the middle a number of rocky elevations of various heights."

It may surprise the reader to learn that the fact of this ascent has been called in question and even denied. It is alleged that as the summit of the mountain is a cone of steep ice, the ascent of it is impossible. But, as Mr. Cooley remarks, in his preface, examples of reputed impossibilities of this kind, achieved by men urged on by scientific curiosity, and stimulated by the struggle with difficulty and danger, are so numerous, that we are only at a loss to reply to this objection with sufficient brevity. Ararat, though high, is yet inferior in altitude to many of the passes of the Himàleh: its icy head may be steep; but yet that resolute men may climb the narrowest ridge of the steepest ice, was proved in the ascent of the Jungfrau by M. Agassiz, Mr. Forbes, and others, in 1841. A Russian traveller, M. Automonoff, is said to have ascended Ararat in 1834. He is reported to have found the large cross set up by Parrot, nearly covered with snow. The summit of the mountain was, it is understood, nearly reached by Colonel Stoddart, who perished in Bokhara. There seems to be, therefore, no ground for questioning the veracity of Professor Parrot, who appears to have in all respects well merited the high eulogy pronounced upon him by Humboldt—that “he was constantly guided by the love of truth.”

A remarkable circumstance in the history of Mount Ararat yet remains to be recorded. In the summer of 1840, Armenia was visited by a violent earthquake, which shook Ararat to its foundation. The immense quantities of loose stones, snow, ice, and mud then precipitated from the great chasm immediately overwhelmed and destroyed the monastery of St. James and the village of Arghuri, and spread destruction far and wide in the plain of the Araxes.

The earthquake of the 20th of June, 1840, was first felt in the vicinity of Ararat, about forty-five minutes past six o'clock in the evening, and continued with alternating shocks and undulatory motion of the earth for two minutes. The monastery of St. James and the village of Arghuri, with the summer residence of the Sardar, were all buried in the ruins from the mountain. The streams of mud and melted snow poured down from the great chasm, covered the fields and gardens to the distance of seven miles. The first four shocks, which were the most violent, and were accompanied with a low subterranean noise, seemed

to proceed from Ararat in an east-north-east direction, and left on their way traces of terrible violence, particularly in the circles of Erivan and Nakhichevan.

About seven o'clock the same evening above 3000 houses were thrown down in the district of Sharur, on the Araxes, east of Ararat. But it was in the valley of the Araxes, near the Karasu, or Blackwater, and at the mouth of the Arpa-chai, that the violence of the earthquake was most severely felt. The banks of the Araxes gaped in cracks 10 or 12 feet wide, parallel to the course of the river, and to the distance of a quarter of a mile from it. These fissures threw out water, with great quantities of sand, to the height, in some cases, of 5 feet. The bed of the Araxes was in some places left quite dry; in others, the collected waters were kept in continual agitation, as if they boiled.

This terrible convulsion was felt to a great distance in different directions. But the chief sufferers were the inhabitants of Armenia. Of the population of Arghuri, estimated at a thousand souls, not one escaped. In the town of Nakhichevan nearly 800 houses and other buildings were destroyed. Erivan suffered in like manner; and throughout the villages the habitations laid in ruins amounted to between 6000 and 7000. Had not the earthquake taken place at the hour when the Easterns generally quit the shelter of their roofs to enjoy the freshness of the open air, its effects would have been much more fatal; but it does not appear that above 50 people (exclusive of those who perished on Ararat) lost their lives on the occasion, buried in the ruins of their dwellings. Shocks were felt daily in the villages near Ararat till the 26th June, each continuing about two or three minutes. It was on the 24th that the great fall of Ararat, as it has been called, took place. At the commencement of the earthquake the monastery of St. James and the village of Arghuri were at once buried beneath the rocks, ice, and torrent of mud which fell from the great chasm above. But as the ice and snow precipitated from the summit gradually melted, the whole mass lost its stability, and about nine o'clock in the morning of the 24th it began to move with extraordinary rapidity down the mountain towards the Karasu, so that in an incredibly short time this stream of rocks and mud spread to a distance of 12 or 14 miles in the valley of the Araxes.

The result of this fall has been a vast increase in the size of the great chasm, from which the accumulations of rocks and ice made during ages have been swept away. The snowy summit of Ararat has sunk considerably, but has not fallen in, as was reported. The white, yellow, and vitreous feldspaths, with crystals and pyrites, which seem to form the heart of the mountain, are now fully exposed to view on the upper walls of the great chasm.

THE SETTLEMENT OF NOAH'S DESCENDANTS.

THE subject of the Dispersion of Nations is one of very great and peculiar interest. All the information we possess on the subject is afforded by the tenth chapter of the book of Genesis, which has therefore formed the basis of the investigations of many learned and able men. The most recent, as well as (in our judgment) the most satisfactory statement on the subject is embraced in a long article¹ from a pen eminently qualified to do it justice, in the *Cyclopædia of Biblical Literature*, and we shall best consult the reader's advantage by briefly indicating the conclusions which that interesting contribution to the literature of the question exhibits.

Many obvious reasons incline us to suppose that the small number of mankind which divine mercy spared from the extirpation of the Deluge, eight persons, forming at the utmost five families, would continue to dwell near each other as long as the utmost stretch of convenience would permit them. The dread of dangers, known and unknown, and every day's experience of the benefits derived from mutual aid, would strengthen other motives. It is evident from Gen. xi. 10-16, that about 100 years, according to the Hebrew text, were spent in this state of family propinquity, yet with a considerable degree of proximate diffusion, which necessity would urge: but the dates of the Septuagint, without including the disputed generation of the postdiluvian Cainan, give 400. The Hebrew period can scarcely be admitted: but even that, much more the others, will afford a sufficient time for such an increase of mankind as would render an extensive outspread highly expedient. Tardy expansion would indeed have failed to reach distant regions, till many hundreds or

¹ *Nations, Dispersion of*, by Dr. J. Pye Smith, F.R.S.

thousands of years had run out; and it may be shown on pretty strong evidence, that a dispersion of mankind was highly desirable to be in a more prompt and active style than would have been effected by the impulses of mere convenience and vague inclination.

That this dictate of reasonable conjecture was realized in fact, is determined by the Mosaic writings. Of the elder son of Eber, the narrative says, "his name was Peleg, because in his days the earth was divided" (Gen. x. 18); and this is repeated, evidently as a literal transcript, in 1 Chron. i. 19. Some are of opinion that the event took place about the time of his birth, and that his birth-name was given to him as a memorial of the transaction. But it was the practice of probably all nations in the early times, that persons assumed to themselves, or imposed upon their children and other connections, new names at different epochs of their lives, derived from coincident events in all the variety of associated ideas. Of that practice many examples occur in the Scriptures. The conjecture is more probable that, in this instance, the name was applied in the individual's maturer age, and *on account* of some personal concern which he had in the commencement or progress of the separation. Respectable philologists have disputed whether it refers at all to a separation of mankind; and think that the event which singularly marked Peleg's life was an occurrence in physical geography, an earthquake, which produced a vast chasm, separating two considerable parts of the earth, in or near the district inhabited by men. The *possibility* of some such geological convulsion cannot be denied; or that it might have been upon a great scale, and followed by important effects upon the condition of mankind. But neither the affirming nor the rejecting of this interpretation of "the earth's being divided," can affect the question upon the primeval separation and migratory distributions of men. It is evident that the chapters of Genesis x. and xi. assume the fact, and may be considered as rather a summary recognition of it than as a detailed account. Two sentences are decisive (ch. ix. 19), "These are the three sons of Noah, and from these all the earth was *scattered over*." The other is ch. x. 32, "These are the families of the sons of Noah, [according] to their generations, in their nations; and from these the nations were *dispersed* in the earth, after the Flood."

It has been the prevalent opinion that the *outspreading*, which is the entire subject of Genesis, ch. x., and the *scattering* narrated in ch. xi. 1-9, refer to the same event, the latter being included in the former description, and being a statement of the *manner* in which the separation was effected. But unbiassed reading of the text appears most plainly to mark the distinctness, in time and character, of the two narratives. The first was universal, regulated, orderly, quiet, and progressive: the second, local, embracing only a part of mankind, sudden, turbulent, and attended with marks of the Divine displeasure.

The former is introduced and entitled in these words:—"Shem, and Ham, and Japheth;—these are the three sons of Noah; and from them was the whole earth overspread." After the mention of the sons of Japheth, it is added, "From these the isles of the nations were dispersed, in their lands, each to its language, to their families, in their nations." A formula somewhat differing is annexed to the descendants of Ham: "These are the sons of Ham, [according] to their families, to their tongues, in their lands, in their nations." The same phrase follows the enumeration of the house of Shem: and the whole concludes with, "These are the families of the sons of Noah, [according] to their generations, in their nations; and from these the nations were dispersed in the earth after the Flood" (Gen. ix. 19; x. 5, 20, 31, 32).

We may here quote so much of Mr. Jacob Bryant's dissertation on this subject, in his *Ancient Mythology*, as appears to us supported by direct evidence, or a high degree of probability.

Of Noah—"We may suppose that his sons showed him always great reverence; and, after they were separated, and when he was no more, that they still behaved in conformity to the rules which he established. But there was one family which seems to have acted a contrary part. The sons of Cush would not submit to the Divine dispensation [in the dispersion of the families]; and Nimrod, who first took upon himself regal state, drove Ashur from his demesnes, and forced him to take shelter in the higher parts of Mesopotamia. The sacred historian, after this, mentions another act of a rebellious purpose, which consisted in building a lofty tower with a very evil intent. Most writers have described

this and the former event (Nimrod's usurping conduct), as antecedent to the migration of mankind: but it will be my endeavour to show that the general migration was not only prior, but from another part of the world. I think that we may (from Gen. x. and xi.) observe two different occurrences which are generally blended together. First, that there was a formal *migration* of families to the several regions appointed for them, according to the determination of the Almighty: secondly, that there was a *dissipation* of others, who would not acquiesce in the Divine dispensation. It is generally thought that the whole of mankind is included in this description (Gen. xi. 1, 2). But I am not certain that these words afford any proof to this opinion. The passage, when truly translated, does not by any means refer to the whole of mankind. According to the original, it is said indeterminately that, 'in the journeying of people from the East, they found a plain in the land of Shinar.' The purport of the whole passage amounts only to this, that before there was any alteration in the language of mankind, a body of people came from the East to the place above specified. So that I am far from being satisfied that the whole of mankind was engaged in this expedition from the East. The Scripture does not seem to say so; nor can there be any reason assigned why they should travel so far merely to be dissipated afterwards. We have reason to think that, soon after the descent from the ark, the patriarch found himself in a fine and fruitful country (as described by all the ancient and modern authorities). Here I imagine that the patriarch resided. The sacred writings mention seemingly his taking up his abode for a long time upon the spot. Indeed they do not afford us any reason to infer that he ever departed from it. The very plantation of the vine seems to imply a purpose of residence. Not a word is said of the patriarch's ever quitting the place; nor of any of his sons departing from it till the *general migration*." When mankind had "become very numerous, it pleased God to allot to the various families different regions to which they were to retire: and they accordingly, in the days of Peleg, did remove and betake themselves to their different departments. But the sons of Cush would not obey. They went off under the conduct of the arch-rebel Nimrod, and seem to have been for a long time in a roving state; but at

last they arrived at the plains of Shinar. These they found occupied by Ashur (ch. x. 11) and his sons; for he had been placed there by divine appointment. But they ejected him, and seized upon his dominions. Their leader is often mentioned by the Gentile writers, who call him Belus.¹ In the beginning of this history it is said that they journeyed from the East when they came to the land of Shinar. This was the latter part of their route; and the reason of their coming in this direction may, I think, be plainly shown. The ark, according to the best accounts, both sacred and profane, rested upon a mountain of Armenia, called Minyas, Baris, Lubar, and Ararat. Many families of the emigrants went probably directly *east* or *west*, in consequence of the situation to which they were appointed. But those who were destined to the southern parts of the great continents which they were to inhabit, could not so easily and uniformly proceed; there being but few outlets to their place of destination. For the high Tauric ridge and the Gordyean mountains came between and intercepted their due course." [Mr. Bryant introduces evidence of the next to insurmountable character of those mountains, which must have been far more impassable in those early times than now.] "I should therefore think that mankind must necessarily, for some ages, have remained near the place of descent, from which they did not depart till the time of the general migration. Armenia is in great measure bounded either by the Pontic Sea or by mountains; and it seems to have been the purpose of Providence to confine the sons of men to this particular region, to prevent their roving too soon. Otherwise they might have gone off in small parties before the great families were constituted. Many families were obliged to travel more or less eastward, who wanted to come down to the remoter parts of Asia. The Cushites, who seem to have been a good while in a roving state, might possibly travel to the Pylæ Caspiæ before they found an outlet. In consequence of this the latter part of their route must have been a 'journeying from the East.' I was surprised, after I had formed this opinion from the natural history of the country, to find it verified by that

¹ *Bel, Baal*; not a name of any particular person, but a title, assumed by many, and of different nations; *Anc. Mythol.* vol. vi. p. 260.

ancient historian Berosus. He mentions the route of his countrymen from Ararat after the Deluge, and says that it was not in a straight line; but the people had been instructed to *take a circuit, and so descend to the regions of Babylonia*. In this manner the sons of Cush came to the plains of Shinar, of which Babylonia was a part; and from hence they ejected Ashur, and afterwards trespassed upon Elam in the region beyond the Tigris."

This, it will be seen, is in substantive agreement with the view before taken by us (p. 4, 5)—that the approach to Babylon "from the east"—does not militate against the original descent from the regions of Armenia.

Mr. Bryant adduces reasons for believing that the *Confusion of Tongues* was a miraculously-inflicted failure of the physical organs, producing unintelligible pronunciation of one and the same language; that it affected only the house of Cush and their adherents; and that it was temporary, ceasing upon their separation. He proceeds:—"They seem to have been a very numerous body; and, in consequence of this calamity, they fled away; not to any particular place of destination, but 'were scattered abroad upon the face of the whole earth.' They had many associates, probably out of every family; apostates from the truth, who had left the stock of their fathers and the religion of the true God. For when Babel was deserted we find among the Cushites of Chaldæa some of the line of Shem (ch. xi. 28, 31), whom we could scarcely have expected to have met in such a society. And we may well imagine that many of the branches of Ham were associated in the same manner in confederacy with the rebels: and some perhaps of every great division into which mankind was separated."

Having thus removed, as we trust, the obstructions and obscurities, our course will be plain and brief in consideration of our chief subject, the first and properly so-called "Dispersion" of families and tribes destined to form the nations of the earth.

From the study of the tenth chapter of Genesis, which Sir William Jones calls "the most ancient history of the human race, and the oldest composition, perhaps, in the world," the following observations have presented themselves.

1. The enumeration comprises only nations existing in the

age of Moses, and probably of them only the most conspicuous, as more or less connected with the history of the Israelites.

2. It cannot be affirmed with certainty that we are here presented with a complete *Table of Nations*, even as existing in the time of Moses. Of each of the sons of Noah, it gives the sons: but of their sons (Noah's great-grandsons) it is manifest that all are not mentioned, and we have no possible means of ascertaining how many are omitted.

3. The immediate descendants of Japheth, Ham, and Shem are, except in the instance of Nimrod and a few more, some of which are doubtful, given by names not personal, but designative of tribes or nations, or their countries.

4. In attaching the names of nations to those here given, there is sometimes a deep uncertainty. Resemblance in orthographical appearance, or in similarity of sound, are not to be relied on alone; there must be accessory and confirmatory evidence. But oriental names possess a distinguished character of unchangeableness; which renders inferences on this ground pretty safe.

5. We are not warranted to suppose that the families, or clans, or tribes, or however the groups might have been formed, migrated immediately to their respective seats, by any sort of general breaking up. This would presuppose some kind of compulsory enforcement, which neither the nature of the case, nor any intimation in the narrative, warrants us to assume.

6. The acts of separation and journeying would have specific differences of impulse and performance; they would affect one party and another, more or less, as to time, numbers, and rapidity of movement.

7. Did this great measure, so important in its influence upon the whole history of mankind, originate in a divine command, given by miraculous revelation? Or, was it brought to pass solely in the way of God's universal providence, to which nothing is great, nothing is small—operating by natural means upon the judgments, wills, and actions of men as rational agents? There do not seem to be any decisive reasons for adopting either side of this alternative. In favour of the former may be urged the necessity of a supernatural authority to induce universal obedience, the

motive arising from the assurance of divine guidance and protection, and the analogy of the fact which took place 600 years after (*corrected* chronology, but, according to the present Hebrew text, only 176); "The Lord had said unto Abram, Get thee out of thy country, unto a land which I will show thee." (Gen. xii. 1).

We have now only to place the enumeration of nations before our readers, having availed ourselves of the labours of Bochart, J. D. Michaelis, the younger Rosenmüller, Gesenius, Robinson, and Baumgarten.

I. Sons of Japheth, the *Iapetus* of the Greeks.

i. Gomer. This name is traced in the Kimmerii of Homer and Herodotus; the Gomares, (Josephus, *Antiq.* i. 6), whence Kelts, Gauls, Galatians; the Kymry; all the Celtic and Iberian tribes, Welch, Gaelic, Irish, Breton; the Cimmerian Bosphorus, Crimea.

Sons of Gomer:—

1. Ashkenaz. Axeni, inhabitants of the southern coasts of the Euxine Sea, and a large part of Armenia; the Basques in the north of Spain; the Saxons, as the Jews interpret Ashkenaz, in Jer. li. 27, to be Germany.

2. Riphath (Diphath, 1 Chron. i. 6, a permutation of D and R, not unexampled). Rhibii, east of the Euxine; Tobata and other parts of Paphlagonia; Croatia; the Riphæan mountains, a very obscure name in ancient geography, including probably some vague knowledge of the Uralian, Hartz, and Alpine regions.

3. Togarmah. Peoples of Armenia and other parts of the Caucasian region.

ii. Magog. The Mongoles, Moguls; the great Tartar nation.

iii. Madai. The Medes; people of Iran; primeval inhabitants of Hindustan.

iv. Javan. The Greeks, Asiatic and European. Iaones (Hom. *Il.* xiii. 685).

Sons of Javan:—

1. Elisha. Greeks, especially of the Peloponnesus; Hellas; Elis, in which is Alisium.

2. Tarshish. The east coast of Spain, where the Phœnician Canaanites afterwards planted their colony.

3. Kittim. Inhabitants of the isles and many of the coasts

of the Mediterranean, particularly the Macedonians and the Romans, and those farther to the west.

4. Dodanim (Rhodanim, 1 Chron. i. 7). Dodona, a colony from which probably settled at the mouths of the Rhone, Rhodanus.

To this Javanian (Ionian) branch is attributed the peopling of "the isles of the nations" (ver. 5), a frequent Hebrew denomination of the western countries to which the Israelites, Tyrians, Egyptians, &c., had access by sea.

II. Sons of Ham. The word signifies *heat* or *hot*, alluding to the climes which the most of his posterity were to occupy: it was also an indigenous name of Egypt.

i. Cush. The Ethiopians, first on the Arabian side of the Red Sea, then colonizing the African side, and subsequently extending indefinitely to the west, so that *Cushite* (Jer. xiii. 23) became the appellation of a negro.

Sons of Cush:—

1. Seba. Joined with Mizraim and Cush (Isa. xliii. 3), evidently denoting contiguity and affinity. This tribe or class is probably referred to Suba, a native name of Meroe upon the Nile, in the farthest south of Egypt, or the beginning of Ethiopia.

2. Havilah. Of this word vestiges are found in various names of places in Western Arabia, and the adjacent parts of Africa. It is quite distinct from the Havilah (ch. ii. 11) in or near Armenia, and probably from another (ver. 29) in Arabia, unless we suppose a union of tribes, or one succeeded by the other.

3. Sabtah. Sabota or Sabbathath is the name of an ancient trading town of Arabia.

4. Raamah, Sept. *Rhegma* (Alex. *Rhegema*), which is the name of a port which the geographer Ptolemy places on the Arabian coast of the Persian Gulf. Some, however, take it to be Reama, a town of considerable importance in the south-western part of Arabia the Happy, whose inhabitants are remarkably black; mentioned along with Sheba in Ezek. xxvii. 22, as a place of rich Oriental traffic.

Two sons of this Raamah are mentioned, Sheba and Dedan. We find these in the subsequent Scriptures distinguished for trade and opulence (Ps. lxxii. 10, 15; 1 Kings x. 2; Isa. lx. 6; Ezek. xxvii. 15, 20, 22). They both lie in the western

part of Arabia. The queen of Sheba came to the court of Solomon. Dedan is not improbably considered as the origin of Aden.

5. Nimrod, an individual, built, besides Babel, his metropolis, three cities or towns in the great plain of Shinar—Erech, Accad, and Calneh. These were probably Arraca or Arecha on the Tigris (some think Edessa); Sacada, near the confluence of the Lycus and the Tigris; and the third (Calno, Isa. x. 9) Chalonitis of the Greeks, afterwards called Ctesiphon: but much obscurity lies upon these conjectures.

ii. Mizraim, literally the *two Egypts*, the upper and the lower: each was called *Misr*, a word even now vernacular in that country. Of his descendants seven are specified under *plural* national names, some of which are well ascertained.

1. Ludim. Ludites, celebrated as soldiers and archers (Isa. lvi. 19; Jer. xvi. 9; Ezek. xxvii. 10; xxx. 5), and in those passages connected with other peoples known to be African. The Ludim probably lay towards Ethiopia. They must not be confounded with the Lydians of Asia Minor (ver. 22).

2. Ananim. Very uncertain. Bochart supposes them to have been wandering tribes about the temple of Jupiter Ammon, where was an ancient people called Nasamones.

3. Lehabim. Perhaps inhabitants of a coast-district immediately west of Egypt. Probably the Lubim (2 Chron. xii. 3; Nahum iii. 9).

4. Pathrusim. The people of the Thebaid (Pathros) in Upper Egypt.

5. "Casluhim, out of whom came Philistim." A people on the north-east coast of Egypt, of whom the Philistines were a colony, probably combined with some of the Caphthorim.

6. Caphthorim. Inhabitants of the island Cyprus.

iii. Phut. This word occurs in two or three passages besides, always in connection with Africa. Josephus and Pliny mention an African river, Phutes. The great modern archæologist geographer, Ritter, says that hordes of peoples have been poured out of Futa, in the interior of Africa.

iv. Canaan. His descendants came out of Arabia, planted colonies in Palestine, and gradually possessed themselves of the whole country.

His children or posterity :—

1. Sidon, his first-born, founded the city of that name.

2. Heth, the ancestor of the Hittites. The remaining *nine* are well known, and are here laid down in the singular of the patronymic, or patrilial adjective—the Jebusite, the Emorite (Amorite), the Girgashite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite, and the Hamathite. All are assigned to Palestine, and the boundaries of the country are precisely laid down.

III. Shem, though here introduced last, is declared to be the eldest of the three brothers. The reason of this order evidently is the design of the historian to pursue the line of the favoured people which the Divine Sovereign would raise up in the posterity of Shem, and in which, “when the fulness of the time should come,” “all the families of the earth should be blessed.”

Children of Shem :—

i. Elam. The ancestor of the Elamites or Elymæans, who possessed Elymais, a region between Susiana and Media, now called Khusistan. The Japhetian Persians afterwards entered that region and gained the ascendancy, and subsequently they were comprehended under the name of Elam.

ii. Ashur, the ancestor of the Assyrians.

iii. Arphaxad, a personal name in the Abrahamic line. The name appears in *Arrhapachitis*, a province in Northern Assyria, the primitive seat of the Chasdim, and near to which, or in it, Abraham was born.

Children of Arphaxad :—

These are chiefly personal, and contribute to form the sacred pedigree which leads to the Messiah. In this line are mentioned two grandsons, Peleg, of whom we have treated before, and

Eber. The only circumstance that we can attach to him is the very important one (which seems, therefore, to imply something extraordinary in his personal history) of being the origin of the name Ebrew, or as it is commonly written, *Hebrew*, the “ancient and universal name” of the nation, including Abraham himself.

Joktan. Universally acknowledged to be the father of the numerous tribes of Arabs in *Yemen*, Arabia the Happy, so called on account of its spices and other rich products, and

to distinguish it from the Rocky and the Desert. Of the founders of those tribes thirteen are specified. The first of evidently *Modad*, with the Arabic article; the second is *Shaleph*; and Ptolemy mentions a people of interior Arabia, the Salapeni. *Hatzarmaveth* is a fruitful district on the south coast, which still bears exactly the same name. That name signifies the *Enclosure, Gate, or Court of Death*, on account of its insalubrity, arising from the great abundance and mixture of powerful odours. *Jerach* signifies the *moon*; and on the west of this region is a gold-producing tract, in which are the Mountains of the Moon, which yet must be distinguished from a group in East Africa, very imperfectly known, and called also by Orientals the Backbone of the World. *Hadoram*, the Adramites of Ptolemy and Pliny, on the south coast. *Uzal*, mentioned in Ezek. xxvii. 19, which should be translated "Vedan and Javan [perhaps Yemen?] from Uzal." The ancient name of a principal city of Yemen, now Sanaa. *Obal* (Ebal in 1 Chron. i. 22), unknown. *Abimael*, unknown; but Bochart adduces the Mali of Theophrastus and the Minæi of Strabo, a tribe or tribes in Arabia, as possibly intended. *Sheba*, probably indicating an invasion of this tribe upon the Cushite Sheba and Dedan, Gen. x. 7, and see xxv. 3. From such mixtures much embarrassment often arises in ethnography. Sheba and Seba (x. 7) are often mentioned in the Old Testament as seats of great riches and traffic. *Ophir*, undoubtedly referring to the sea-port in South Arabia, so celebrated for its traffic in gold, jewellery, and fine woods. The same name was probably given to places in India and East Africa, to which the mercantile ships of this Arabian Ophir resorted. A part of the south coast of Arabia is called Oman, and in it is a town called *El-Ophir*, with the article. *Havilah*: perhaps the Cushite settlers were invaded by this Joktanite tribe. *Jobab*: Ptolemy mentions people, *Iobarita*, on the east coast of Arabia. The *r* may be a mistake, or a dialectic variety, for *b*.

These thirteen tribes seem to have formed the confederacy of the independent and unconquerable Arabs, whose peninsular, desert, and mountainous country defended them from invasion: Ishmael and his descendants were united with them.

Our text concludes with describing a boundary line for the

country of those tribes "from Mesha to Sephar." The former is probably the country Maishon or Mesene, at the north-west head of the Persian Gulf; and the latter, on the south-west coast of Arabia, where is found a Mount Sabber.

iv. Lud. From him the Lydians in Asia Minor derived their name.

v. Aram. From him the inhabitants of Syria, Chalonitis, and a considerable part of Mesopotamia.

Children or posterity of Aram :—

1. Uz. In the northern part of Arabia, bordering upon Chaldæa: the land of Job.

2. Hul. The large flat district in the north of Palestine, through which lies the initial course of the Jordan, even now called the land of Hûleh, and in which is the Lake Hûleh, anciently Merom.

3. Gether. East of Armenia; Carthara was a city on the Tigris.

4. Maah. A mountain region branching eastward from the great Taurus ridge: the Masian mountains of the Greeks and Romans.

MESOPOTAMIA, BABYLON, ASSYRIA.

MESOPOTAMIA is named in Scripture Aram Naharaim, and Padanaram. The strict meaning of this designation, as well as the descriptions of some eminent geographers, would seem to warrant the conclusion that Mesopotamia embraced the whole country between the rivers Euphrates and Tigris to the Persian Gulf, notwithstanding the considerations which have been urged by some to exclude the portion of this large tract of country that lay to the south of the Median wall. This is not the place to discuss a question of this nature; but in the absence of direct evidence to the contrary, it is always best to accept the limits offered by distinguishable natural boundaries, which popular notions and historical accounts usually follow.

The shape of Mesopotamia, which is that of an isosceles triangle, has, with much propriety, been compared to a boat, and it closely resembles those of the country, the heavy stern being supposed to represent the northern extremity of this territory, whilst the two great rivers form the sides, which terminate in a long tapering bow beyond Kurnah.

Mesopotamia extends above 10° in longitude from Balis, in $38^{\circ} 7' 10''$ east longitude to the estuary of the old Karun, in $48^{\circ} 45' 16''$, and $7^{\circ} 31' 5''$ in latitude from the shores of the Persian Gulf, in 30° to Sumeisat, in $37^{\circ} 31' 5''$ north latitude; its greatest width being about 170 miles from Jaber Castle to Hisn Keifa, on the Tigris; and its extreme length nearly 735 miles. The irregular triangle thus formed, has a superficies of nearly 76,117 square miles, including the shores of the Gulf from the Pallacopas to the old Karun. As we have seen, the Taurus occupies the northern extremity, and forms the limits of Mesopotamia on the side of Armenia. The rest of Mesopotamia is a plain country, abounding with worm-wood; but between Baghdad and the Euphrates, a part of the surface is occupied by salt lakes and marshes; and near the two rivers there are several khors, or fresh lakes, the most

remarkable being those which inundate the neighbourhood of Akar Kuf, of the Birs Nimrad, (the Hindeah), and Lamlun. Some extensive sheets of water are also met with at the season of floods, both above and below Kurnah.

The soil of Mesopotamia is generally a sandy clay, the surface of which, in the absence of water, is a positive desert; but wherever it is watered by the numerous inlets and irrigating canals branching from the different rivers already described, it is rich and productive in the extreme.

The change from a level to a mountainous country in a higher latitude causes a marked difference in the temperatures at the opposite extremities of the province, whilst the central portion enjoys a climate which may be considered as a medium between the others. The southern or warmest region is Babylonia; but even here the cold winds of the desert are felt during the winter, and especially in the beginning of the year, at which time rain is frequent, and even snow falls occasionally. This, however, is the season in which the operations of husbandry and commerce are performed; for in summer an average of 104° (in the house) drives the inhabitants into their *Sard-abs*,¹ as it once did the luxurious monarchs into the mountains of Media. This region is well adapted for the growth of cotton, sugar, indigo, and many of the fruits of a warm climate, especially dates, which in the opinion of most judges, excel those of Táfilah, and are decidedly finer than any produced along the Nile. This superiority, however, applies to the dates of the lower Euphrates only; for in the neighbourhood of Anah the tree begins to have a sickly appearance, and the inferiority of the fruit is very perceptible to the north of that parallel of latitude.

The next, or intermediate region lies between Anah and Balis, or as far as 36° north latitude. This, like the preceding, is almost entirely a dead level; and, from its soil, or more probably from the character of its inhabitants, it was considered as a part of Arabia. There is, however, here and there, chiefly along the river, some cultivation, intermixed with good pasture-grounds, the latter affording a sufficiency of herbage, except in summer, when the soil is burnt up by

¹ Vaulted subterraneous apartments, with a high square tower (*Badgir*) acting like a wind-sail. The temperature is about 10° lower than that of the coolest rooms above ground.

the sun. At this season the heat is very great, especially from mid-day till evening, but the nights are not oppressive. Lying near the borders of a mountainous country, the winters here are severe; and towards the northern extremity of the district they are attended by an abundance of rain, snow, and frost.

About the Khabur the date tree almost ceases to bear; but oranges, grapes, pears, apples, with other fruits and grain, arrive at perfection.

The third and last district comprehends, in part, the northern slopes of the Mesopotamian branch of the Taurus. The eastern side, or the ancient Mygdonia, contains the volcanic ranges of Sinjar, Mardin, and Diarbekir. It enjoys a moderate degree of heat in summer, but the temperature is very low during the winter months. The western tract, the Osroëne of the ancients, extends from the eastern side of the Khabur, and includes Rakkah, Haran, Urfah, and Sumeïsat; being hilly rather than mountainous, and at the same time but little cultivated, it differs considerably from the preceding district, especially as to the temperature: for the inhabitants experience what has been so expressively called by Humboldt an extreme climate, the thermometer being as high as 110° under a tent in July, and 8° below zero in winter, with a continuance of snow for some weeks during the coldest part of the latter period. In the summer, and during the greater part of autumn, there is scarcely any rain in Upper Mesopotamia; but during the remainder of the latter season, and till the snow is melted in the lower part of the neighbouring range of the Taurus, it falls abundantly. This region, like the district southward of the Khabur, abounds with the ordinary kinds of grain, and the fruits of a warmer temperature, such as oranges, grapes, and pomegranates (which are particularly fine); walnuts, pistachios, and other products of a colder region are equally good. The country has, at one season, the aigrette, the parrot,¹ stork, flamingo, bustard, and the *Turdus Seleucus*, of which the last feeds on that scourge of

¹ This is stated on the authority of Colonel Chesney, in his great work on the Euphrates and Tigris. Our own observations afford no instance of the presence of the parrot in Mesopotamia, and we cannot help distrusting the information, notwithstanding the authority on which it comes. It is probably founded on some misconception.

the country, the locust. These are succeeded, at a later period, by wild geese, ducks, teal, swans, snipes, tern; and the cinerous vulture.

The northern part of Mesopotamia, or that above the capital, is known to the Arabs as al-Jezireh, or the island, and the remainder as Irak Arabi; both of which, and the former especially, being much esteemed for the excellency of the pasture, as well as the fertility of the soil. The products of this region are tobacco, Indian corn, wheat, barley, cotton, large quantities of fine wool, goats' hair, with the addition of gall-nuts and yellow berries in the mountainous parts to the north. The fruits are grapes, melons, apricots, figs, cherries, pomegranates, quinces, pears, and dates, all of which are abundant wherever the least care is taken to cultivate them. The prevailing trees are the sycamore, the silver poplar, with the tamarisk and liquorice plants, both of which are everywhere very abundant. Below the Khabur, wormwood covers the plain.

Bustards abound; and even the wild asses are still occasionally seen traversing the country with their well-known swiftness. Jackalls are found in large troops; lions and hyenas are not so numerous; but hares, black and stone-coloured, partridges, francolins, bramin and common wild geese, ducks, teal, pelicans, cranes, etc., are abundant.

The rivers are full of fish, chiefly barbel and carp, which latter grows to an enormous size in the Euphrates. Truffles, and wild capers, peas,¹ spinach, and the carob,² are also found in Mesopotamia.

The domestic animals of Mesopotamia are camels, horses, buffaloes, sheep, goats, all of a superior kind; but the cows and oxen are of an inferior breed. The more northern and hilly portion of this territory produces, in addition to copper, lead, and other minerals, grain, honey, wax, gall-nuts, &c., whilst the southern contains salt, lime, bitumen, naphtha, and a superabundance of dates; but the principal wealth is derived from their vast flocks.

The country produces great quantities of barley and wheat, in their wild as well as cultivated state, but oats do not seem to be anywhere grown. Onions, spinach, and beans, are the usual vegetables, and these are largely cultivated along

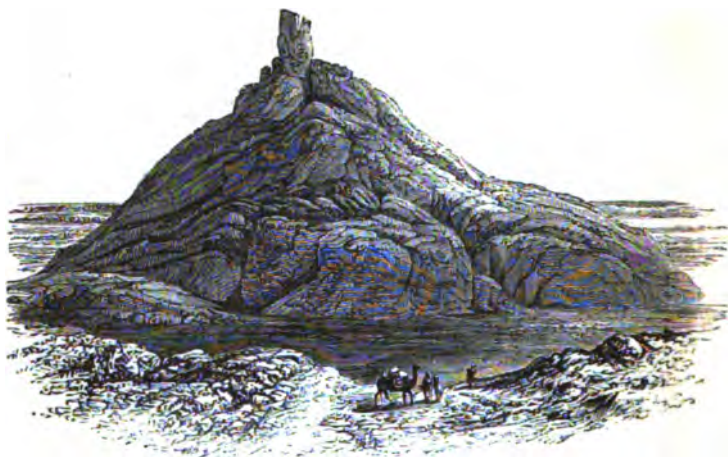
¹ A pea, or rather lentil, called by the Arab *adas* is particularly good.

² *Ceratonia siliqua*.

the sides of the rivers, where, just after the water recedes, the progress of vegetation is surprising. Some idea may be formed of the productive qualities of the soil from the fact of eight crops of clover having been cut in the neighbourhood of Basrah during the year.

The principal towns of Mesopotamia are Diarbekir, Hism Keifa, Jezireh, Mosul, Tekrit, Sammara, and Kut el-Amarah, along the Tigris; Erzingan, Kemakh, Egin, Kebban Maden, Malatiah, Rum Kalah, Bir, Rakkah, Deir, Rawd, Anah, Hadisah, El Uz, Jibbah, Dewaniyah, Lamah, Sheikh el Shuyakh, and Kurnah, along the Euphrates: in addition to Saverak, Urfah, Haran, Seroug, Ras el-ain, Mardin, Nisibis, Sinjar, el-Hadhr, Kerbelah, Mesjid Ali, Samawah, Zobeid, and many other villages, both in the mountains and along the streams, between the two great rivers. Grane, or Quade, Mohammerah, and Basrah, are the ports; and the last, being the principal, is next in importance to Baghdad, the capital.

Of these sites a few may still be recognized as Scriptural. Urfah is generally regarded as the town which gave its name of *Ur* of the Chaldees, from which Abraham "went forth not knowing whither he went." The claims of this latter town to be regarded as "*Ur of the Chaldees*" has lately been disturbed by Major Rawlinson's assigning that distinction to Warka, or Werka, in Lower Chaldea. (*Athenæum*, Aug. 24, p. 909.) We know not on what authority this conclusion is founded; but Mr. Kennett Loftus, to whom Major Rawlinson appears to owe the knowledge of this site, thinks it is that of the ancient Erech. See below, pp. 44, 45. It is perhaps assumed that *Ur* is but a later name of Erech, which is not unlikely. Haran is the place where he tarried seven years, until the death of Terah, his father. It is also remarkable as the abode of Laban, in whose daughter Rebecca, the servant of Abraham found a wife for Isaac, and where Jacob spent twenty years, fourteen of which he served Laban for his daughters; and where, in consequence, eleven of the twelve fathers of Israel were born. The ruins of Haran (properly Charan), are about twenty miles S.E. by S. from Urfah, and consist of a bath, a castle, the remains of a temple or church, and near them is the well of Rebecca. Haran had a sovereign as late as 1199; but the scarcely less ancient city of Urfah took, and still retains its place.



Babylon. Ruins of the Birs Nimrud.

BABYLONIA.

THE remains which have been found, and the sites which have been identified, indicate that the ancient kingdom of Babylonia comprehended a narrow tract along the river Euphrates, extending from the neighbourhood of Erech, or from about the modern town of Sheikh el-Shuyukh, to Babel; a distance of about 154 miles in a direction westward of north, and continuing from thence 287 miles further, in the same direction, to Kalneh, on the Khabur. The kingdom extended eastward till it joined Assyria, including Accad, and two other cities no less remarkable. One of them bears the name of el-Kush,¹ and the other is the supposed site of the antediluvian Sippara, which is within the Median wall, near the southern extremity.

The greater part of what was called Mesopotamia in later times, constituted, therefore, the territory of ancient Babel, the 'Aram-naharaim, or Syria between the rivers, of the Scriptures, Gen. xxiv. 10, Deut. xxiii. 4. The same tract

¹ Extensive ruins, about 11 miles E.S.E. of Felujah.

also bore the name of Padan Aram, Gen. xxviii. 2, or Champagne Syria; both of which designations agree with the description given of the country by Strabo. The ancient inhabitants of this part of Asia were called Syrians, as some suppose, because it formed part of the government of Syria Proper; but it is more probable that the appellation was derived from the Assyrians, who, by placing themselves in the plains near Nineveh, after the dispersion, were the earliest occupiers of that line of country, from whence, at a later period, when more powerful as well as more numerous, they sent colonies into Upper Mesopotamia. Strabo says that Semiramis and Ninus were Syrians; and he calls Nineveh itself the metropolis of Syria.

The ruins near Hillah are still, by the Arabs, designated Babel; and all historical records, as well as traditions, agree in representing these as the remains of the first city of Nimrod; the Babylon of Herodotus, Diodorus Siculus, and other historians.

Here we are to seek the site of the Tower of Babel, built under the direction of Nimrod, apparently with the view of possessing a building so large and so high as should serve for a mark and a rallying point in these vast plains, and thus prevent that further dispersion to which they were destined. Coming as they did from a land of mountains, and from the sacred shade of Ararat, into flat plains seemingly as boundless as the sea, and observing that in this plain—the unexplored extent of which must have been greatly exaggerated in their minds—any marked object, such as a tree, could be seen from a great distance, they concluded to set up a lofty tower, which would at once, as a common centre, be to them what the mount of the ark had been; and would at the same time declare their purpose not to disperse, and by affording a signal landmark from afar, protect them, as they thought, from being lost or accidentally dispersed in the illimitable plain. In this we may recognize the natural actions of men who, having these objects in view, find themselves for the first time without those landmarks and objects of distant recognition which mountains afford. So they set about “to build a city,” and therein “a tower whose top should reach unto heaven.” They used for this purpose the materials still employed in the same country, where there is no stone, and

where the dryness of the climate prevents the need of burnt bricks. They constructed their works of sun-dried masses of mud, cemented and strengthened with the bitumen which is abundantly produced in the same region. Two mighty heaps are found on the desolate site of Babylon, formed of the foundations and fallen superstructure of great ancient works thus constructed; and it is thought by some that one of these (either the Mujelibe or the Birs Nimrud) may present the foundations of the very building which those men undertook, but were prevented from completing, that Birs Nimrud may seem to have been the acropolis, the citadel, or palace of the later Babylon, and the tower left unfinished by the confusion of tongues, and upon which, in a later age, was built that famous temple of Belus, of which glowing accounts have been left us by the Greek historians, and which was accounted one of the wonders of the ancient world.

The ruins of this vast tower, notwithstanding all the degradations of man, generation after generation, and the waste of time, age after age, still remain an enduring monument at once of the ambitious impiety of this ancient race, and of the avenging justice of God.

On the west side of the Euphrates, at the distance of a few miles from the other ruins of Babylon, stands this huge mountain mass of ruins, bearing the name of *Birs Nimrud*, the "Tower of Nimrod." Its present height, reckoning to the bottom of the tower, on the summit, is two hundred feet; the tower itself being thirty-five feet. Looking at it from the west, the entire mass rises at once from the plain in one stupendous, though irregular pyramidal hill. It is composed of fine bricks, kiln-baked. From the western side two of its stories may be distinctly seen; the first is about sixty feet high, cloven in the middle by deep ravines. The tower-like looking ruin on the top is a solid mass, twenty-eight feet wide, of the most beautiful masonry; to all appearance it formed an angle of some square building, the ruins of which are yet to be seen on the eastern side.

The cement which connects the bricks is so hard that Ker Porter found it impossible to chip off the smallest piece; and for this reason none of the inscriptions can be copied, as they are always on the lower surface of the bricks. It is rent from the top nearly halfway to the bottom; and at its foot lie

several unshapen masses of fine brick-work, still bearing traces of a violent fire, which has given them a vitrified appearance, whence it has been conjectured that the tower had been struck by lightning.

Sir Robert Ker Porter says "that there are immense fragments of brickwork of no determinate figure tumbled together, and cemented into solid vitrified masses, as if they had undergone the action of the fiercest heat." We are naturally led to connect these appearances with the tradition that the Tower of Babel was overthrown by fire from heaven.

The appearance of the hill on the eastern side evidently shows that this enormous mass has been reduced more than one-half. Only three stories out of the eight which it formerly contained can now be discerned; yet the appearance of the Tower of Nimrod is sublime even in its ruins. Clouds play around its summit; its recesses are inhabited by lions; these were quietly basking on the heights when Porter approached it, and, scarcely intimidated by the cries of the Arabs, gradually and slowly descended into the plains.¹

The other great mound, the Mujelibe, is remarkably similar to the Birs Nimrud in respect of size, the circumference of the former being 2,111 feet, and that of the latter 2,286 feet. This is regarded by some as the mound of the Tower of Babel, though the general current of opinion is now perhaps in favour of the Birs Nimrud.

The Mujelibe nearly faces the four cardinal points, the west side being the most perfect; near the top there is a wall which runs all round it, interrupted only by deep ravines or furrows. The whole of the buildings here are composed of unburnt bricks, which are mixed with reeds or straw, with a layer of straw between each course of bricks. The whole extent of the top consists of a confusion of similar mounds and heaps, intermixed with furrows caused by the rains. The corners of the mound appear to have been crowned with turrets. At the foot of the mound, between 70 and 100 yards from it, are vestiges of buildings. The mound itself is exactly 550 yards by measurement from the river; but many places are observed where the river has altered its original bed several hundred feet.

The ruins on this site (near Hillah) can indisputably be shown

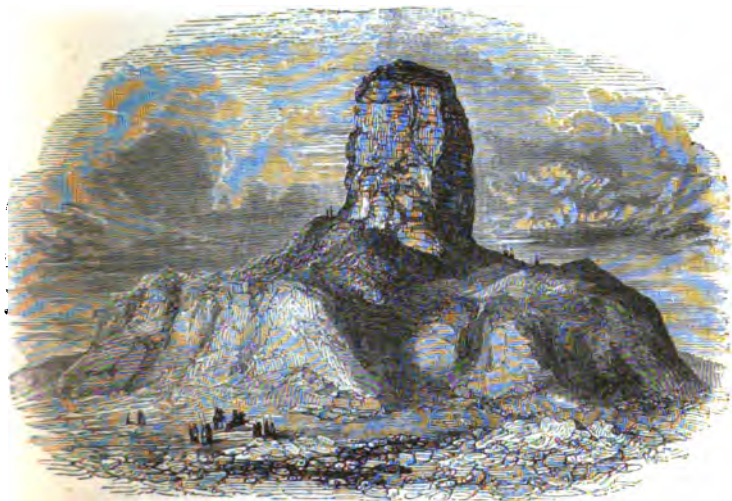
¹ Comp. Isai. xiii. 20—21.

to have existed in the time of Nebuchadnezzar, the name of that monarch having been found upon them by Major Rawlinson. That eminent archæologist has, however, discovered among the ruins of Niffer, south of Hillah, other inscriptions with a new royal name, and it is uncertain to what period they belong; and he inclines to the opinion that Niffer may represent the true site of the more ancient Babel of Scripture, while the mounds around Hillah are the remains of a more recent city of the same name. These are points that require more complete investigation before any positive opinion can be pronounced.

In Lower Babylonia, eighty-two miles south, 34° east from the same place, and at eight miles north, 53° east of the castle of Muwaserah, are the mounds of el-Assayah, or the Place of Pebbles, which bear also the names of Werka, Irka, and Irak. From these names, as well as from other circumstances, Colonel Taylor, lately British Resident at Baghdad, was induced to conclude that the ruins are those of Erech, the second city of Nimrod. They are near the Karayim canal; and their effect on the serene sky of this country was particularly imposing, when viewed from a distance. These mounds, which are now surrounded by the almost perpetual marshes and inundations of the Lower Euphrates, lie some miles east of that stream, about midway between the site of Babylon and its junction with the Tigris. Some have thought that the name of Erech may be preserved in that of Irak (*Irak Arabi*), which is given to the region enclosed by the two rivers, in the lower part of their course.

This place has been very lately visited by Mr. William Kennett Loftus, attached to the surveying staff of Colonel Williams, appointed to settle the boundary line between Turkey and Persia. This gentleman writes—"Werka is no doubt the Erech of Scripture, the second city of Nimrod, and it is the Orchoe of the Chaldees. The remains of two massive temples still raise their heads eighty feet above the plain. The bricks of which they are composed are all marked with the single cuneiform stamp. Another lofty structure of sun-dried brickwork occupies the centre of the ruins, which are surrounded by a wall five miles and a half in circumference; traces of man's handiwork are, however, to be seen for a distance of fifteen miles in circumference. But the

mounds within the walls afford objects of high interest to the historian and antiquarian; they are filled, nay, I may say, they are literally composed of coffins, piled upon each other to the height of fifty-five feet. It has evidently been the great burial-place of generations of the Chaldeans, as Meshed Ali and Kerbelah at the present day, are of the Persians. The coffins are very strange affairs; they are in general form like a slipper-bath, but more depressed and symmetrical, with a large oval aperture to admit the body, which is closed with a lid of earthenware. The coffins themselves are also of baked clay, covered with green glaze, and embossed with figures of warriors with strange and enormous coiffeurs, dressed in a short tunic and long under garment, a sword by the side, the arms resting on the hips, and the legs apart."¹



The "Tel-i-Nimrud" or Mound of Nimrod. Akar-Kuf. Supposed the Accad of Scripture.

Fifty-five miles north, 13° west of Babel, is the colossal mound of Akar Kuf, around which may be traced the re-

¹ *Art-Journal*, August, 1850.

mains of a city, of which this mound has probably been the high altar or baris, and the name, as well as the primitive construction of the pyramid, may serve to identify the ruins of Accad, Nimrod's third city. The mound indeed has the local name of Tel-i-Nimrud. This mound is surmounted by a mass of brick-work, which looks like either a tower or an irregular pyramid, according to the point from which it is viewed. It is about 400 feet in circumference at the bottom, and rises to the height of 125 feet above the sloping elevation on which it stands. The mound, which seems to form the foundation of the pile, is a mass of rubbish accumulated by the decay of the superstructure. In the ruin itself the layers of sun-dried bricks of which it is composed can be traced very distinctly. They are cemented together by lime or bitumen, and are divided into courses, varying from twelve to twenty feet in height, and are separated by layers of reeds, as is usual in the more ancient remains of this primitive region.

ASSYRIA,

which derives its name from Asshur, the son of Shem, was originally of small extent, and formed the second part of the kingdom usurped by the giant warrior who built or rather restored the three cities of Rehoboth, Calah, and Resen, besides the capital Nineveh. The last reappears in Scripture after the lapse of 1500 years, as the metropolis of a great Assyrian empire. This ancient city was then of an extent fully equal, if not superior to that of Babylon itself. Some writers estimate it to have been forty-eight and others sixty miles in circumference. It was surrounded by a wall a hundred feet high, and so broad that three carriages could be driven abreast on them. Upon the wall stood also fifteen hundred towers, each two hundred feet in height.

In the days of Jonah there were in it a hundred and twenty thousand children who knew not their right hand from their left, which, according to the usual rate of calculation, requires us to estimate the population at two millions of souls, a number that used to be thought scarcely credible, but not at all so when we look to the existing population of the British metropolis. Her merchants are said by Nahum to have been

more in number than the stars of heaven.¹ In the Book of Jonah it is described as an exceeding great city of three days' journey.



Nineveh, or the present Mosul.

The excavations of M. Botta at Khorsabad and Koyunjik, and those of Mr. Layard at the last-named site and at Nimrud, with the account which the latter has recently given of his discoveries, and the establishment of a gallery of Assyrian sculptures in our metropolis, has awakened a strong interest in the ancient city of Nineveh, formerly much less known, but now far better known than Babylon. The mound on which stands the alleged tomb of the prophet Jonah (Nebi Yunas), on the left bank of the Tigris, opposite the Mosul, has long been identified from that circumstance with the site of the ancient city. But the ruins at this site are scarcely five miles in circumference, and are therefore far from answering to the dimensions assigned to the ancient Nineveh. And it appears that *all* these different sites of ruins may have been comprised in the vast dimensions of ancient Nineveh, correspond-

¹ Nahum, iii. 16.

ing to the "three days' journey" of Jonah. If we take the four mounds of Nimrud, Koyunjik, Khorsabad, and Karamles, as the corners of a square, it will be found that its four walls correspond pretty accurately with the 480 stadia or 60 miles, which Strabo assigns to the city, which again answers to the "three days' journey" of the prophet Jonah, twenty miles being still the eastern computation of a day's journey. Within this space are many large mounds, including the principal ones in Assyria, and the face of the country is strewn with the remains of pottery, bricks, and other fragments. The space between the great public edifices was probably occupied by private houses, standing in the midst of gardens, and built at distances from one another, or forming streets which inclosed gardens of considerable extent, and even arable land. The absence of the remains of such buildings may be easily accounted for. They were constructed almost entirely of sundried bricks, and like the houses now built in the country, soon disappeared altogether when once abandoned, and allowed to fall to decay. The largest palaces would probably have remained undiscovered, had not slabs of alabaster marked the walls. There is, however, sufficient to indicate that buildings were once spread over the space above described; for beside the vast number of small mounds everywhere visible, scarcely a husbandman drives his plough over the soil, without exposing the vestiges of former habitations. Each quarter of the city may have had its distinct name; hence the place of Evorita, where Sasacus destroyed himself, and the Mespila and Larissa of Xenophon applied respectively to the ruins of Koyunjik and Nimrud. The large mounds already described marked the sites of the principal buildings, and from them have been obtained the sculptures, the drawings, and the materials for the improved knowledge of this most ancient people which we now possess.

The views we have stated as to the site of Nineveh, are those of Mr. Layard; but more recently a paper by Major Rawlinson has been read to the Asiatic Society, reported in the *Athenæum* for January 26, 1850. He contends that the ruins of Nimrud represent the old Biblical city of Calah or Halah.¹ The true Nineveh, an older city probably than Halah, he restores to the old site of Nebi Yunas, opposite to Mosul;

¹ Gen. x. 10.

Koyunjik he regards as the suburb of Mespila; and he describes Khorsabad as named after the king who founded it, and suggests the probable identity of the king's name, read under one form as Sargon, with the title of Sarûn or Sargaun, which the Arabs apply to the ruins. Some of these conclusions have since¹ been disputed by the author of *Notes on Nineveh*. We must admit, that although we concur in the doubts of this writer, we do not acquiesce in his own conclusions. There is no man living whose opinions on such points are entitled to greater respect than those of Major Rawlinson; but we must await the more complete exhibition of his views before we can consent to abandon the perfectly symmetrical view respecting the site of Nineveh, which so competent an observer as Layard has put forth. Perhaps their views may not prove irreconcilable, for Layard admits that each of the different quarters of the city may have had its distinct name. He agrees that Koyunjik was the suburb Mespila; but he finds the Calah of Scripture, and the Larissa of Xenophon not in Nimrud, but in Kalah Serghat.

In fact, the real difficulty is respecting Calah, in thus placing which, Major Rawlinson not only differs from Layard but from his own former views, in which most geographers who paid any heed to the subject were disposed to acquiesce. Under this view Calah was identified with the ruins of Holwan, situated near the river Dialah, about 130 miles to the north-east of Baghdad. We prefer this to the conclusion of Mr. Layard, and to the later one of Major Rawlinson himself; and for this reason—in Genesis x. 11, we read that Resen, emphatically described as a "great city," lay between Nineveh and Calah, which seems to us quite impossible under either hypothesis. There is no room for a great city between the two places under Rawlinson's later hypothesis, and under that of Layard, Calah becomes a remote quarter of Nineveh itself. The condition is quite consistent with the site at Holwan, although the precise site of Resen cannot be determined. At the time when it was said, indeed, that this town lay between Nineveh and Calah, Nineveh was a small place, comparatively with the greatness which it eventually attained; and if the site of this most ancient Nineveh be, as was generally

¹ May, 1850.

supposed, and as Rawlinson still conceives, at Nebi Yunas, and Calah, as he supposes, at Nimrud, then Resen may then very well have stood within the two and twenty miles between them; but if this Nimrud was, as Layard thinks, the primeval Nineveh, Resen must have been more to the south; and still assuming Calah to have been on the site of Holwan, Resen may have been at Kalah Sherghat, thirty miles south of Nimrud, where most extensive mounds of ruins are still found, which hold forth the promise of rich rewards to future exploration.

Of the other cities mentioned in Genesis x. Rehoboth still exists on the right bank of the Euphrates, at the north-western extremity of the plain of Shinar, three and a-half miles south-west of the town of Mayadin. There are here extensive ruins of an old castle, still bearing the name of Rahabah.

The date of the principal ruins at Nineveh is still a mystery. They are probably of different dates; those at Nimrud being supposed by Layard the most ancient. As a proof of their extreme antiquity, it is stated that the earliest buildings in Nimrud were buried, and that the earth which had accumulated over them, was used as a cemetery 700 B.C. Mr. Layard conjectured that the buildings dated from 1200 B.C. The rooms were lined with slabs of marble covered with bas-reliefs. The doorways were flanked by winged figures of greater height than the slabs; on all these figures was the mark of blood, as if thrown against them and allowed to trickle down.

The walls were of sun-dried bricks, and where they rose above the sculptured slabs, they were covered with paintings. The beams, where they remained, were of mulberry. The buildings were provided with a complete system of sewerage, each room having had a drain connected with a main sewer. Among the ruins a small chamber was discovered, formed of bricks regularly *arched*. Many of the bas-reliefs appeared to have been taken from other buildings and re-used.

It is well remarked by Professor Edwards,¹ that "the most obvious impression communicated by these sculptures, is the strangeness of the physiognomy of the men—its unlikeness to the races now existing in Central Asia. They seem to belong to a race or family now unknown. All the figures indicate

¹ In the *American Bibliotheca Sacra*.

great physical development, animal propensities very strongly marked, a calm, settled ferocity, a perfect *nonchalance* amidst the most terrible scenes; no change of feature takes place whether the individual is inflicting or experiencing horrid sufferings. 'Their bows also dash the young men to pieces; they have no pity on the fruit of the womb; their eye doth not spare children.'

"The pictures are very remarkable as indicating the entire absence of the higher mental and moral qualities, and the exuberance of the brutal part of man's nature. At the same time there is not wanting a certain consciousness of dignity and of inherent power. There is a tranquil energy and fixed determination which will not allow the beholder to feel any contempt for these stern warriors. "These paintings are a faithful delineation of the character of the Assyrians, as sketched by the pen of inspiration: 'They are terrible and dreadful; their judgment and their dignity shall proceed of themselves. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every stronghold, for they shall heap up dust and take it.'"

These sites partly determine the limits of the ancient Assyria, which, when independent of Babylon, was bounded on the north by Mount Niphates and part of Armenia; on the east by that part of Media which lies towards Mounts Chaboras and Zagros; on the south by Susiana, as well as part of Babylonia; and, finally, on the west by the River Tigris. According to Ptolemy, Assyria Proper contained the provinces of Calachene, Arapachites, Adiabene, Arbeletes, Apolloniatis, Sittacene, and Chalonitis; in which are the rivers Tigris, Lycus, Caprius, and Gagus.

The chief towns were Nineveh, Mespila or Meso-pulai, Larissa, Arbela (Gobil), Dara (Dura), Curcha (Kerkuk), Sammurra, Opis, Artemita, Halus, and Albatia. In some instances, the ancient sites may still be recognised, but by far the greater number are unknown; and the cities of this once splendid empire are feebly represented by the modern towns of Mosul, Sert, Amadiyah (the town of the Medes), Bitlis, Van, Arbil, Suleimaniah, Kerkuk, Koi-Sanjak, Zakho, Rowanduz, and Julamerik.

¹ Isaiah, xiii. 18.

The limits thus given comprise the greatest part of the territory of the Kard, or Carduchi, which is to be found in the modern Kurdistan, a country, the general elevation of which, and the height of its mountain ranges, secures the province from the scorching heats to which the people of Mesopotamia are exposed, in the very same latitude; whilst the cheerful vales and long terraces on the sides of the mountains boast of the gum tragacanth plant, at the same time that they yield grain, and produce the vine, as well as other fruit trees. The forests, in addition to the ash and oriental plane, have the finest walnut trees in great abundance; and the oaks bear large gall-nuts of the very best quality. The honey, which is found in holes underground, or in hives made of mud, is remarkably fine, as well as very plentiful; and it produces a fragrant wax in such quantities that it forms a constant article of export, with the gall-nuts, yellow-berries, goats' hair, &c. In addition to these, the valleys likewise grow silk, cotton, tobacco, hemp, pulse, wheat, barley, rice, Indian corn, flax, sumach, sesame, and the castor-oil plant. Melons and pumpkins grow to an enormous size; and flowers of all kinds, particularly the gigantic rose, are abundant.

EGYPT—THE EXODUS.

ON going down into Egypt the Hebrew family were allowed by the government to settle in "the land of Goshen." That this land lay on the approach from Palestine is shewn by the fact that the immigrants on their journey to Egypt, halted on the eastern border of the land of Goshen, while one of the number was sent forward to notify their arrival to Joseph, who had already disclosed to them that he expected to obtain the king's leave to settle in that district. Here accordingly they remained for two hundred years and grew into a great nation.

There is still difficulty in determining the situation of this land. The river Nile, at a great distance from the sea, divides into several branches, and finally discharges its waters into the Mediterranean through several separate mouths, at a distance from each other. From the eastern branch of the Nile, at some distance from the sea, a broad valley runs off in a south-east direction far towards the head waters of the Red Sea. This valley, fertilized by the inundations of the Nile, and overspread with verdure, afforded pasture ground for flocks and herds, while its rich alluvial soil yielded in great abundance the various productions of the country. Through the valley ran an ancient canal, connecting the waters of the Nile with the Red Sea, and commanding to a great extent the commerce of the East. The country adjacent remains to this day an important province of Egypt. Here was doubtless the land of Goshen, where Joseph settled his brethren. It comprised the land lying on the banks of the eastern arm of the Nile, and extended eastward to the Arabian desert.

Though itself almost surrounded by a desert waste, it had very fruitful districts, and yielded abundant pasturage. It was therefore suited to the sons of Jacob, "whose trade had

been about cattle from their youth;¹ it was also one of the richest provinces of the kingdom. He "gave them a possession in the land of Egypt, in the best of the land,"² which yielded in abundance the productions of the country, and was "as a garden of herbs."³ Eventually, at the commencement of the eighty years' oppression, the Israelites were constrained to build within this territory, for the government, "treasure cities," "Pithom and Rameses." These cities were probably established for the purpose of giving the government a firm hold over a people whose increasing numbers inspired it with distrust and apprehension, as well as "cities of store," for the produce of various kinds which the Israelites were compelled to supply as rent for the occupation of the land, as well as places of muster and account for the levies engaged in public works, and "in all manner of service in the field."

PITHOM was situated a little distance eastward of the right branch of the Nile, and near the canal which connected this river with the Red Sea. Pithom is indisputably the Patumus of Herodotus, who says that the waters of the Nile were received into this canal a little above the city Bubastis, near the Arabian city Patumus, but discharged themselves into the Red Sea. The canal, according to Strabo, was one hundred feet wide, and sufficiently deep to float large ships. It was built about 600 years B.C. by Pharaoh-Necho, by whom Josiah was slain at Megiddo.⁴

RAAMESSES, called also Rameses, was, like Pithom, a fortified city, and the metropolis of Goshen. It was situated in the great valley of the canal, near the head of the flood waters of the Nile, about midway between the Nile and the Red Sea, at the distance of forty miles or more from it. At a later period, Rameses took the name of Heroöpolis, the City of Heroes. In the neighbourhood of what are now called the Bitter Lakes, travellers have discovered an extensive heap of ruins, which the Arabs denominate Abu Keisheid, indicating the position of this ancient city. Rameses, as the metropolis

¹ Gen. xlv. 30.

² Gen. xlvii. 11.

³ Num. xi. 5. Deut. xi. 10.

⁴ 2 Kings, xxiii. 29—33. 2 Chron. xxxv. 22.

of Goshen, became the rendezvous of the children of Israel previous to their departure from Egypt. From hence they began their flight from the bondage of Pharaoh. The city naturally gave its name to the surrounding country. The sacred historian therefore speaks of the *Land of Rameses* as synonymous with the Land of Goshen.

ZOAN is not mentioned in the historical narrative; but from Psalm lxxviii. 12, 43, we learn that it was at the time of the Exodus the seat of the Egyptian government, and the scene of the memorable events which wrung a late consent from the government to the departure of the Israelites. It must have been, however, one of the oldest cities of Egypt, for it is elsewhere mentioned in Scripture as having been built some years before Hebron, which already existed in the time of Abraham.¹ "The field of Zoan," or the fine alluvial plain around the city, is now a barren waste; a canal passes through it, without being able to fertilize the soil; "fire has been set in Zoan;" and the royal city is now the habitation of fishermen, the resort of wild beasts, and infested by reptiles and malignant fevers. The locality is covered with mounds of unusual height and extent, full of the fragments of pottery which such sites usually exhibit. These extend for about a mile from north to south, by about three-quarters of a mile. The area in which the sacred enclosure of the temple stood, is about 1,500 feet by 1,250, surrounded by the mounds of fallen houses, as at Bubastis, whose increased elevation above the site of the temple is doubtless attributable to the same cause—the frequent change in the level of the houses to protect them from the inundation, and the unaltered position of the sacred buildings. There is a gateway of granite and fine grit-stone to the enclosure of the temple, bearing the name of Rameses the Great. Though in a very ruinous condition, the fragments of walls, columns, and fallen obelisks sufficiently attest the former splendour of the building to which they belonged. The obelisks are all of the time of Rameses the Great,² and their number, evidently ten if not twelve, is unparalleled in any Egyptian temple. The name of this king most frequently occurs; but the ovals of his

¹ Num. xiii. 22. Comp. Gen. xxii. 2.

² Circa 1355 B. C.

successor Pthahmen, of Osirtasen III., and of Tirhakah have also been found. The time of Osirtasen III. ascends nearly to that of Joseph, and his name, therefore, corroborates the Scriptural account of the antiquity of the town. Two black statues, and a granite sphinx, with blocks of hewn and occasionally sculptured granite, are among the objects which engage the attention of the few travellers who visit this desolate place. The modern village of San consists of mere huts, with the exception of a ruined kasr (castle) of modern date.

Leaving Egypt with earnest haste, the children of Israel took their departure from Rameses towards the isthmus of Suez, and encamped the first night at Succoth,¹ a station midway between Rameses and the borders of the Arabian desert, north of Suez. At the end of the second day they had already arrived at the borders of the desert of ETHAM.

Twelve miles north-west of Suez is a well two hundred and fifty feet deep, defended by a fortification and a garrison. South and east of this, three miles from Suez, is another watering-place which furnishes the town with water. At one of these places it is reasonable to suppose that the Israelites encamped, where they might be supplied with water. Etham was therefore situated somewhere in the region above the northern point of the Red Sea, in the neighbourhood of the Arabian desert.

Here the natural course of the Israelites would have led them to advance directly to the desert, passing round the head waters of the Red Sea, and thence southward down to the eastern shore thereof; but instead of this, they turned to the south, and directed their course along its western coast,² and encamping near Pi-hahiroth, between Migdol and the sea, over against Baalzephon. This movement must have seemed to the Egyptians like a suicidal infatuation on the part of the Israelites; but it had the effect to draw Pharaoh after the retiring host, and to accomplish his overthrow.

The position of these places cannot be defined. Many suppose Migdol to be the same as Magdolum, a strong military fortress on the northern frontier of Egypt, which commands the route to the land of Canaan by the coast of the Mediter-

¹ Exod. xli. 37. Num. xxxiii. 3, 5.

² Exod. xiv. 2. Num. xxxiii. 7.

anean. According to this view, the phrase "between Migdol and the sea," indicates *the dangers to which the Israelites were exposed on either side*. From Migdol on the left, the garrison, marching out, might intercept their flight, while the sea opposed them on the right. Instead of hastening forward to free themselves from this unfortunate dilemma as soon as possible, they turned down the desert shore of the Red Sea on the west side of it, where, hemmed in by the desert and the sea, they seemed to become an easy prey to their pursurers.

As no trace remains of the stations which are named as if for the purpose of precise indication, it is not probable that either their position or the exact place of the passage of the Israelites through the Red Sea will ever be determinately established. Niebuhr, Dr. Robinson, and many others, limit the passage to the neighbourhood of Suez. From this town an arm of the sea sets up some distance towards the north-east. This bay is less than a mile in width, and is easily forded at low water, on sand-bars that run across it. The tide, however, rises here more than six feet, rendering the passage impracticable in flood-tide, and at all times more or less difficult, so that caravans never cross the ford. Bonaparte nearly lost his life in 1799, in crossing at this very place, though attended by guides who were well acquainted with the ground. The blowing of a "strong east wind," *miraculously* upon the ebbing waters, is supposed to have laid bare a space on these shoals wide enough for the immense caravan of the Israelites to pass over on dry ground, while the deeper waters of the bay remained on their left, and the main waters of the sea pressed closely upon their right.

The Egyptians were overthrown "before the morning appeared," for so the original should be rendered. Now, supposing the children of Israel to have begun their march, as the account of it seems to imply,¹ at a late hour of the night, and considering the vast extent of their caravan, they could only have had time, before the dawn of morning, to pass over a narrow arm of the sea, like that now under consideration. Such is the reasoning of those who limit the passage of the Israelites to the neighbourhood of Suez.

¹ Exod. xiv. 21, 22.

That eminent geographer Professor, Carl Ritter, supposes that the place of the passage is to be sought still higher up, considerably beyond the present gulf of Suez, in the ancient bed of the Red Sea, which extended 90,000 paces, with an average breadth of 18,000 or 20,000 paces. At the head of this ancient gulf he places Etham and Pi-hahiroth, somewhere on its Egyptian side.¹

It has always been our own opinion, confirmed more and more by the results of progressive inquiry, that the passage was effected a few miles below the town, across the sea itself, where it is about ten miles in width. How could the Israelites have been "entangled in the land," so as to become an easy prey to their pursuers, if they had only a narrow and fordable frith before them? Whence the consternation and distress of the Israelites? How could the waters be "*a wall* unto them on the right hand and on the left," so as to justify the expression, "the waters stood upright as an heap, and the depths were congealed in the heart of the sea?" Why the triumphant song of Moses at the miraculous overthrow of the Egyptians, if this was occasioned mainly by the regular return of tidal-waters? "The dukes of Edom shall be avenged; the mighty men of Moab, trembling shall take hold of them; all the inhabitants of Canaan shall melt away with fear." And why? Because the Israelites went at low water, over a narrow pass, in safety, as is customary to this day, and the Egyptians in pursuit were drowned by the returning tide!

To obviate these objections, the children of Israel are supposed to have turned their course from Etham, and passed either in a circuitous route around the Attakah, which rises "lofty and dark," in a bold bluff, from the western shore below Suez, or else directly down the coast, passing between this headland and the sea. This mountain is supposed to have been the Baal-zephon, and the valley on the south side of it Pi-hahiroth. A German writer, in an able and laborious work on Scripture Geography,² supposes them to have made their final exit from the south-western border of Goshen, near Cairo, and to have pursued their course to the sea through a

¹ Erdkunde, ii. 232 seq.

² Von Raumer, in his *Palästina*.

valley, still called the Valley of Wandering, south of a chain of mountains which runs from Cairo eastward, and terminates in the Attakah. According to this theory, Rameses was near the present Cairo; Succoth and Etham were in the valley; and Migdol, the Deraj, a lofty mountain south of Attakah.

Here they would be beset with dangers on every side. On the right a wide waste of mountains and desert; on the left the impassable Attakah; before them the sea; and behind them the Egyptians in eager pursuit, with a regular military force, and six hundred chariots of war. On the supposition that the waters were divided by the direct and immediate power of Jehovah, the Israelites would have eight or ten hours to make their way through the channel opened to them by the hand of Omnipotence, a space amply sufficient for a march of about ten miles. An escape so miraculous, through the depths of the sea, and the fearful overthrow of Pharaoh and his hosts, might indeed strike "the dukes of Edom" and the surrounding nations, far and near, with the fear of Jehovah, and a dread of his people.

The children of Israel came up from the sea into the DESERT OF ETHAM, not to be confounded with the town of this name, which has been already mentioned, as the second place of encampment in their flight. This desert appears to have extended for some distance down the eastern shore of the Red Sea,¹ and to have comprised a part of the desert of Arabia.

But the wilderness of Etham was only a small section of the vast ARABIAN DESERT into which the Israelites had now entered; and where, as a just judgment for their rebellion and murmurings against God, they were to wander forty years, and to die without seeing the good land towards which they were journeying. This immense desert extends from the Nile, in Lower Egypt, to the Euphrates, a distance of one thousand miles from west to east. The remarkable valley of Akabah, and the mountains of Edom, east of it, divide this desert into two great divisions, Arabia Deserta on the east, and Arabia Petraea on the west. The northern boundary of the latter extends from the eastern mouth of the Nile, along the Mediterranean to Gaza, and thence to the southern

¹ Num. xxxiii. 8.

extremity of the Dead Sea, forming the base of a vast triangular desert, in the opposite angle of which, between the Red Sea and the Ælanitic Gulf, are the mountains of Sinai.

These mountains consist of an innumerable multitude of sharp, rocky summits, thrown together in wild confusion, rising to different heights, leafless and barren, without the least trace of verdure to relieve the stern and awful features of the prospect. The view from one of these summits presents a perfect "sea of desolation," probably without a parallel on the face of the earth. The valleys between the summits sink into steep and narrow ravines, with perpendicular sides of several hundred feet in height, forming a maze of irregular defiles, which can be securely traversed only by the wild Arab, who has his habitation in the "clefts of the valleys" amidst these eternal solitudes.

Towards the north this wilderness of mountains slopes down in an irregular curvilinear line, which turns outward like a crescent, and runs off, on the one hand, towards the head of the eastern gulf of the Red Sea, and on the other, north-west to this sea itself. The extremities of the long, irregular line, formed by this circular ridge, are joined by a high chain of mountains, et-Tih, extending eastward from the Red Sea, south of Suez, in a continued chain to the Ælanitic gulf, a distance of near one hundred and twenty miles, and inclosing in a circular segment a high, sandy desert, utterly desolate and barren.

North of et-Tih, the whole tract of country extending to the Mediterranean, and from the Red Sea to the deep valley of the Akabah, is an immense table land, lying high above the level of the adjacent waters, with a slight inclination to the north. The surface of this elevated plain is overspread with a coarse gravel mingled with black flint stone, interspersed occasionally with drifting sand, and only diversified with occasional ridges and summits of barren chalk hills. In the time of Moses it was a great and terrible wilderness; and from time immemorial it has been a waste, howling desert, without rivers, or fountains, or verdure, to alleviate the horrors of its desolation.

But we must suppose that this desert was once supplied in some measure, both with water and with vegetation. The brethren of Joseph repeatedly traversed it from Hebron

to Egypt *with asses*.¹ When the country was suffering with extreme dearth, Jacob and his sons went down with *their flocks*, and *their herds*.² But no animal save the camel is now able to pass over the same route. The Israelites to the number of at least two millions, with their flocks and their herds,³ inhabited portions of this wilderness for forty years, where now they could not subsist a week without drawing supplies both of water and of provisions from a great distance. Others, in view of the sterility of the desert, suppose that the flocks and herds of the Israelites were sustained in the desert by a continued miracle.

Below Suez, the table-land of the desert breaks abruptly off towards the Red Sea, into a rugged line of mountains, running south by east, at the distance of eight and ten miles from the shore. Along the interval between the brow of these mountains and the shore, lay the route of the Israelites. On the eastern shore of the Red Sea, at a short distance below Suez, are several springs of brackish water, called Ayun Musa, the "Fountain of Moses," where Moses is said to have uttered his triumphal song.⁴

Hence "they went out into the WILDERNESS OF SHUR, and went three days in the wilderness and found no water," when they came to MARAH, the waters of which were so bitter that they could not drink them.⁵ About forty miles below the Fountain of Moses is that of Hawarah, whose water is salt, and so bitter that even camels refuse, unless very thirsty, to drink of it. In this fountain we recognise the bitter waters of Marah, which were miraculously changed at the complaint of the children of Israel. The barren tract between these fountains corresponds with the desert of Shur.⁶

We next find the Israelites at ELIM where were several fountains of water, and many palm trees.⁷ This station is admitted to be the valley Ghurundel, six miles from Hawarah, where is found an abundant supply of water, some cultivable land, several varieties of plants and shrubs, and a few palm trees.

¹ Gen. xlii. 26; xliii. 24.

² Gen. xlvii. 1.

³ Ex. x. 9.

⁴ Ex. xv. 1—22.

⁵ Ex. xv. 22, 25.

⁶ Ex. xv. 22.

⁷ Ex. xv. 27.

From Elim they removed and "encamped by the Red Sea."¹ This station they reached by a circuitous route around a spur of the mountains on the left, which comes down to the sea, where it terminates in the lofty summit of Jebel Hummam, "extending along the coast towards the south, black, desolate, and picturesque."

Near the last station, the coast again becomes an extensive desert, running far down towards the extremities of the peninsula. This desolate region is clearly identified as the WILDERNESS OF SIN, where the Israelites are next found.² Burckhardt describes it as "a frightful desert, almost wholly without vegetation." This wilderness is memorable as the place where in answer to their murmuring, they were for the first time miraculously fed with quails, to appease their longing after the flesh pots of Egypt.³ Here, also, they were first fed with manna, that bread of Heaven which they continued to eat for forty years, until they reached the land of promise and ate of the corn of that land.

From this desert, the children of Israel are supposed by Dr. Robinson and others to have turned up south-east, into the mountainous region of Sinai. Their entrance into this mountainous wilderness was through the Wady Feiran, a broad valley which is overspread with vegetation, and tamarisk trees, or occupied with gardens and date plantations. It is much frequented by the Bedouins for pasturage.

Somewhere in the range of the route from the Wilderness of Sin to Rephidim were the stations of *ДОПКАН* and *АЛУШ*,⁴ but their situation is irrecoverably lost. And the same may be said of *REPHIDIM*, except that it must have been further in the interior, at the distance perhaps of a day's journey from Mount Sinai. Burckhardt supposes that Rephidim may have been at the extremity of the valley above described (Wady Feiran), which in its extension assumes the name of *esh-Sheikh*, where it enters by a narrow gorge into the high granite cliffs of these central regions. He says; "We had now approached the central summits of Mount Sinai, which we had in view for several days. Abrupt cliffs of granite from six to eight hundred feet in height, whose

¹ Num. xxxiii. 10.

² Ex. xvii. 1. Num. xxxiii. 11.

³ Ex. xvi.

⁴ Num. xxxiii. 12, 13.

surface is blackened by the sun, surround the avenues leading to the elevated platform to which the name of Sinai is specifically applied. We entered these cliffs by a narrow defile about forty feet in breadth, with perpendicular granite rocks on both sides."

At Rephidim, somewhere in this vicinity, and in the neighbourhood of Sinai, the Israelites encamped for some time. Here they renewed their murmurings for the want of water, and were miraculously supplied from the rock in Horeb; here were the Amalekites defeated; and here Jethro, the father-in-law of Moses visited him, and in consequence of his advice, judges were appointed to assist in the administration of justice.¹

Exod. xvi. 17.



The Mountain and Plain of Sinai.

MOUNT SINAI.

ONE stage more from Rephidim brought the Israelites to the very heart of the Sinai mountains, in the valley at the foot of whose high central summits they remained encamped to receive the Law from the mount, and to be organised into a nation. It has been asked,—How could such an immense caravan find a suitable place of encampment within the hidden recesses of these mountains, where travellers have found nothing but rugged, frowning cliffs, and high, spindling peaks, dark and desolate beyond description, separated from each other by an endless labyrinth of deep and frightful chasms? To this difficulty the researches of Robinson and Smith are supposed to offer a satisfactory explanation, which we substantially give in their own words.

At the foot of the pass which leads up to the sacred shrine beneath the awful mount, from whose summit Jehovah proclaimed his law to the trembling hosts of Israel, Dr.

Robinson says,—“ We commenced the slow and toilsome ascent along the narrow defile, about south by east, between blackened, shattered cliffs of granite, some eight hundred feet high, and not more than two hundred and fifty yards apart, which every moment threatened to send down their ruins on our heads. Nor is this at all times an empty threat; for the whole pass is filled with large stones and rocks, the *débris* of these cliffs. The bottom is a deep and narrow water course, where the wintry torrent sweeps down with fearful violence. A path has been made for camels, along the shelving rocks, partly by removing the topmost blocks, sometimes in the manner of a Swiss mountain-road. But though I had crossed the most rugged passes of the Alps, and made from Chamouni the whole circuit of Mont Blanc, I had never found a path so rude and difficult as that we were now ascending.”

After toiling along for nearly two hours, our travellers continue their narrative :—

“ Here the interior and lofty peaks of the great circle of Sinai began to open upon us—black, rugged, desolate summits; and, as we advanced, the dark and frowning front of Sinai itself (the present Horeb of the monks) began to appear. We were gradually ascending, and the valley gradually opening; but as yet all was a naked desert. Afterwards, a few shrubs were sprinkled round about, and a small encampment of black tents was seen on our right, with camels and goats browsing, and a few donkeys belonging to the convent. The scenery through which we had now passed, reminded me strongly of the mountains around the Mer de Glace in Switzerland. I had never seen a spot more wild and desolate.

As we advanced, the valley still opened wider and wider with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, and rugged, shattered peaks, a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed, ‘ Here is room enough for a large encampment!’

Reaching the top of the ascent or water shed, a fine broad plain lay before us, sloping down gently towards the south-south-east, inclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks, and ridges of

indescribable grandeur; and terminated, at a distance of more than a mile, by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds were almost overwhelming."

They subsequently ascended the frowning summit of Horeb, and sketched the scene from that point:—"The whole plain, er-Rahah, lay spread out beneath our feet, with the adjacent wadys and mountains; while Wady esh-Sheikh on the right, and the recess on the left, both connected with and opening broadly from er-Rahah, presented an area which serves nearly to double that of the plain.

Our conviction was strengthened that here, or on some of the adjacent cliffs, was the spot where the Lord 'descended in fire' and proclaimed the law. Here lay the plain where the whole congregation might be assembled; here was the mount that could be approached, if not forbidden; and here the mountain brow, where alone the lightning and the thick cloud would be visible, and the thunders and the voice of the trump be heard, when the Lord 'came down in the sight of all the people upon Mount Sinai.'

We gave ourselves up to the impressions of the awful scene; and read, with a feeling that will never be forgotten, the sublime account of the transactions, and the commandments there promulgated, in the original words as recorded by the great Hebrew legislator."

Other travellers have explored a valley on the southern base of Sinai, which was shut out from the view of Dr. Robinson in his ascent by a long ridge of rocks, and which has been found, by measurement of Krafft and Strauss, and others, to be even greater than the valley of er-Rahah on the north. This, it is supposed by Ritter and others, may have been occupied by the Israelites at the giving of the Law. The locality of this tremendous scene may perhaps be determined by future researches.

An American artist and scholar, Mr. M. K. Kellog, has lately given an interesting account of this valley, which appears to be much more extensive than er-Rahah, and better suited for the accommodation of the immense camp of

Israel. To reach this station, the Israelites must have continued their march much further down the coast than on the other supposition, and turned at a bolder angle up into the mountains near the modern town of Tur or Tor. Dophkah, Aluah, and Rephidim, must also, on this supposition, be transferred to other localities corresponding with this supposed line of march.

If there be such a valley at the southern base of Sinai, it seems very extraordinary that it should have escaped the notice of travellers. It must be visible from the summit of Sinai (Jebel Musa); but, seen only from that lofty summit, and running in an irregular line at the very base of the mountain, they must have overlooked it in their brief survey of the scenery, so grand, so gloomy and peculiar, which there engaged their contemplation. The subject, however, is so curious and interesting, that we insert in some detail the narrative of the American traveller to which these remarks refer.

"Having read a letter which appeared in the Literary World of November 20th, from Dr. Ritter to Dr. Robinson, in which it is said that Laborde, in his '*Commentary*,' 'has now for the first time established the plain of Wady Sebaiyeh at the southern base of Sinai;' and that this 'furnishes an important point for the elucidation of the giving of the law,' I have been induced to submit to the consideration of the public, some of the notes from a journal which I kept during my travels in that region in the spring of 1844.¹

Although I have not yet seen the Commentaries of Laborde, and therefore cannot judge of their correctness in regard to this plain, yet I am happy in being able to furnish some testimony as to its existence and extent. Within the last few years a question has arisen as to the existence of a plain in front of Mount Sinai, capable of containing the multitude of Israelites who were to receive the commandments.

¹ The writer seems not to have been aware that this still leaves the priority to Laborde—whose journey was undertaken even earlier than that of Robinson, and whose really valuable work, *Commentaire Géographique sur l'Érode et les Nombres*, which now lies before us, was published in the very year of Mr. Kellog's journey, 1844. This work certainly forms the best literary result of Laborde's celebrated journey.

Dr. Robinson is the first, I believe, who has attempted to prove that no such plain exists. In his '*Researches*' he finds a plain at the north-east extremity of the mountain called *er-Rahah*, which he says was 'the plain where the congregation of Israel were assembled, and that the mountain impending over it, the present Horeb, was the scene of the awful phenomena in which the law was proclaimed.'

He says he was satisfied, after much inquiry, 'that in no other quarter of the peninsula, and certainly not around any of the higher peaks, is there a spot corresponding in any degree, so fully as this, to the historical account, and to the circumstances of the case.' Starting upon the hypothesis that there is no other plain than the one he describes, he has been obliged to give the name of Sinai to one of the peaks which overlook this plain, in order that the Israelites might witness the awful ceremonies attending the promulgation of the law which took place upon the holy mountain. If this hypothesis is founded on truth, then tradition is at fault, which has given to another part of this region the name of Sinai, and a capacious plain beneath it; we must throw aside all our faith in such tradition, and commence investigations which shall elicit the whole truth upon the subject.

As many late travellers have been led into error respecting the topography of this district, by adopting, without investigation, the conclusions of Dr. Robinson, I feel it to be a duty to lay before you such facts as may be of service to those who shall hereafter journey into the wilderness of Sinai.

On the 6th day of March, 1844, my two companions set out from the convent at Mount Sinai, for the purpose of ascending the mountain St. Catharine. I declined going with them, partly through indisposition, and partly because I thought I could spend the day more usefully in making sketches in the neighbouring convent. After my friend's departure with the guides, I took a little Arab boy with me to carry my sketch-book and water-bottle, and walked up Wady Shueib, until I came to the little Mountain of the Cross (Neja), which almost shuts up the passage into Wady Sebaiyeh, and where I had, for the first time, a view of the southern face of Mount Sinai. Here opened an extended picture of the mountains lying to the south

of the Sinaite range, for I was now some 300 feet above the adjacent valleys.

After much difficulty, I succeeded in climbing over immense masses of granite, to the side of the Mountain of the Cross, which I ascended about 500 feet on its south-western face, in order to obtain a good view of the peak of Sinai, which I was anxious to sketch. Here, close at my right arose, almost perpendicularly, the Holy Mountain; its shattered pyramidal peak towering above me some 1400 feet, of a brownish tint, presenting vertical strata of granite, which threw off the glittering rays of the morning sun. Clinging around its base was a range of sharp, upheaving crags, from 100 to 200 feet in height, which formed an almost impassable barrier to the mountain itself from the valley adjoining. These crags were separated from the mountain by a deep and narrow gorge, yet they must be considered as forming the projecting base of Sinai.

Directly in front of me was a level valley, stretching onward to the south for two or three miles, and inclosed on the east, west, and south by low mountains of various altitudes, all much less however than that of Sinai. This valley passed behind the Mountain of the Cross to my left, and out of view, so that I could not calculate its northern extent from where I stood. The whole scene was one of inexpressible grandeur and solemnity, and I seated myself to transfer some of its remarkable features to the pages of my portfolio.

I remained at work until nearly sunset, when I discovered people coming towards me through the dark ravine between the mountain of Sinai and the craggy spurs which shoot up around its base. I feared they might prove to be unfriendly Arabs; but, as they came nearer, I discovered them to be my companions and their guides, who were returning from Mount St. Catharine. As the shades of evening were approaching, I shut up my portfolio, and descending the hillside, I joined my friends, and we returned together to the convent. After dinner, they desired to see what I had done during the day, and my sketch-book was opened to them. They remarked, on seeing the drawing I had made, that as there was no plain on the southern border of the mountain, I might as well have left out the one seen in the drawing. After my assurance that I had copied what was

before me, they laughed, and remarked that none but a painter's imagination could have seen the plain in question, for they had passed entirely around the mountain that day, and could assert *positively* that there was no such plain. Here was a difference of opinion certainly, and one that I did not relish much, as it might at some future time be the means of creating a doubt as to the faithfulness of my Eastern drawings. I begged them, therefore, to accompany me the next day to that side of the mountain, and be convinced of what I told them. They remarked that all authority was against me, and time was too precious to go over the same ground twice."

It seems that one of them, however, accompanied the writer in his further exploration the ensuing day, for he uses the plural number, and speaks of, "his friend." We thus condense his statements: One day (7th March), is described as having been spent in Wady es-Sebaiyeh, or the plain before Mount Sinai. After having penetrated into this wady, he says, "We took our course along the base of Jebel Deir, until we came to a point whence the peak of Sinai was no longer visible, because of the intervening point of Jebel Deir; then striking across Sebaiyeh to the right, keeping Sinai in view, we stopped to contemplate the scene. Here the plain is very wide, and forms one with Wady Sedout, which enters it from the south-east at a very acute angle, and in the whole of which Sinai is plainly visible. These two wadys make a width of at least the third of a mile. The hills rising from the east and south of Sebaiyeh, in front of Sinai, are of gentle ascent, upon which flocks might feed, and the people stand in full view of Sinai. For many miles, perhaps six or more, on the eastern border of this plain, are seen many small plains high up among the hills, from all of which Sinai is plainly visible. Near where we stood, a high, rocky platform of granite arose from the plain, upon which I seated myself, and took a sketch of the valley to its junction with Wady esh-Sheikh on the north, where stands *Jebel Fureia*, a very conspicuous and singular mountain. At this point, Wady Sheikh turns from its eastern course, after leaving Wady Rahah, and runs north around Jebel Fureia, where it receives Sebaiyeh from the south, and with it forms one unbroken plain for about twelve miles to the

north of the place where I was seated. Turning back now to the south, we traversed the plain towards the base of Sinai. The wady grew gently narrower as we approached Neja, whose base projected far into the plain, and whose head shuts off the view of Sinai for a distance of about one-half the width of the plain at its base.

As we passed its foot, Sinai again appeared, and we measured the plain near the pathway which leads up towards Sinai on the southern border of Neja, and which appears to be the only entrance to the Holy Mountain. The measured width here was 430 feet. Passing on 345 paces, we arrived at the narrowest part of the plain, some few yards narrower than where we had measured it. This may be considered as an entrance-door to the plain, which lies directly in front of Sinai, which now spreads out level, clear, and broad, going on to the south with varied widths for about three miles on gently ascending ground, where it passes between two sloping hills and enters another wady which descends beyond, from which it is most probable Sinai may yet be clearly seen.

On the east, this plain of Sebaiyeh is bounded by mountains having long, sloping bases, and covered with wild thyme and other herbs, affording a good tenting-ground immediately fronting Sinai, which forms, as it were, a grand pyramidal pulpit to the magnificent amphitheatre below. The width of the plain immediately in front of Sinai is about 1600 feet, but further south the width is much increased, so that on an average the plain may be considered as being nearly one-third of a mile wide, and its length, in view of Mount Sinai, between five and six miles. The good tenting-ground on the mountain sides mentioned above, would give much more space for the multitude on the great occasion for which they were assembled. This estimate does not include that part of the plain to the north, and Wady esh-Sheikh, from which the peak of Sinai is not visible; for this space would contain three^o or four times the number of people which Sebaiyeh would hold.

From Wady Sebaiyeh we crossed over the granite spurs, in order to pass around the southern border of Sinai into Wady Lejah. These spurs are of sufficient size to have separate names among the Arabs. Around them were generally deep and rugged gorges and ravines, or water-

courses, whose sides were formed of ledges of granite nearly perpendicular, of a pink colour, and fine texture. There are no *gravel* hills, as mentioned by Dr. Robinson, but a series of low granite hills, much broken up, and of different colours, principally of a greenish-grey and brown. The plain is covered with a fine *débris* of granite. Whilst crossing over these low hills, my friend pointed out the path between them and Sinai, in the ravine, through which he had passed yesterday on his return from St. Catharine; and it was seen that no plain would be visible from any part of it, owing to the height of the spurs which separated the ravine from Sebaiyeh, and we concluded that most travellers had been led into false views concerning this part of the mountain from having taken the same path, and hence it was that no account has been given respecting the plain of Sebaiyeh. This ravine around Sinai becomes a deep impassable gorge, with perpendicular walls, as it enters Wady Lejah, passing through the high neck connecting with the mountain on the south.

Descending into Lejah, under the rocky precipice of Sinai, we found the wady narrow and choked up with huge blocks of granite which had tumbled from the sides of the adjacent mountains. We could now see the olive ground of the deserted convent of *el-Arbain* situated in the bottom of the narrow valley. Passing through this garden, we found a fine running stream of crystal water, of which we partook freely, for our thirst was great. The garden was walled and well irrigated by many small canals, but nothing seemed to flourish but the olive.

Continuing down the valley amidst loose rocks of granite, upon some of which were inscriptions in the Sinaite, Greek, and Arabic characters, and enjoying the wildness of the scene, and the gloomy grandeur of the lofty mountains of naked rocks which almost overhung our path, we saw Horeb on our right, and soon entered upon the plain before it, called *Wady Rahah*. After taking a view of Horeb as the sun was setting, we made our way to the convent, to pass the night within its hospitable walls. Thus was completed a walk around the whole mountain of Sinai.

The results of these investigations, together with the information afforded by Burckhardt and other travellers, have served to convince my own mind that this district is every

way adapted to the circumstances attending the encampment of the Israelites during the promulgation of the law upon Mount Sinai. Though other mountains in this vicinity may answer as well as that of Jebel Musa for this great purpose, still I cannot see any good reason for taking from this mountain that holy character with which tradition has invested it for the last fifteen centuries."

Thus it seems that the question as to the camping ground of the Israelites, which seemed to have been settled by the researches of Dr. Robinson and others, must now be regarded as re-opened for further investigations. The fact is, that a complete and careful survey of the whole of this central mountain region yet remains to be taken.

THE WANDERING.

THE time of the sojourning of the Israelites among the mountains of Sinai was a few days more than eleven months. On the twentieth day of the second month of the second year after their departure from Egypt, the cloud was taken up from off the tabernacle of the testimony, and the children of Israel, taking their departure from out the wilderness of Sinai, came by three days' journey into the WILDERNESS OF PARAN. This wilderness is several times mentioned in Scripture. Hagar, when Abraham sent her away, wandered first in the wilderness of Beer-sheba, and afterwards dwelt with Ishmael in the wilderness of Paran.¹ David, after the death of Samuel, retired into this desert. Here also the flocks of Nabal, who dwelt in the southern Carmel, were accustomed to feed.² The name occurs also in these texts: "The Lord came from Sinai, and rose up from Seir, unto them, he shined forth from Mount Paran."³ "The Lord came from Teman and the Holy One from Mount Paran."⁴ Now Beer-sheba is well known to have been situated upon the borders of the desert at the southern extremity of Palestine. Carmel was in the neighbourhood of Hebron, lying further south and near the desert, west of the southern part of the Dead Sea. Seir, we know, was south of the Dead Sea, between that and the eastern gulf of the Red Sea. Mount Paran must be near this chain of mountains, and in the desert of Paran. All these notices will therefore indicate that the whole desert region south of Palestine was designated as the wilderness of Paran, extending down to the mountainous regions of Sinai.

The general course of the Israelites was north-east towards the eastern or Ælanitic gulf of the Red Sea, which has been

¹ Gen. xxi. 14.

² Deut. xxxiii 2.

³ 1 Sam. xxv. 2—43.

⁴ Hab. iii. 3.

so often mentioned. At first their course from Sinai must have been due north, down the Wady Sheikh some twelve miles, where, according to Dr. Robinson, was Rephidim, at which encampment the Children of Israel, on coming here, turned up to the south to go to Sinai. From the elevated plains around the base of Sinai to this place there is a regular descent, through which water might naturally flow from the rock at Horeb. Indeed, this valley is the natural outlet of the waters from storms and wintry rains, which flow down from these central mountain heights.

The blackened cliffs about this place, at the junction of the Wady Sheikh and Feiran, form the outposts of Horeb. And here the Israelites entered upon the desert plain which is called the wilderness of Paran, at the border of the great wilderness which bears this name.

Moses denominates their first station after three days' march by the name of TABERAH, because at this place, their third stage from Horeb, the murmurings of the Children of Israel at the hardships and fatigues of their march in the desert became so strong, that fire, enkindled by the indignation of the Lord, broke forth and raged with great fury among the tents in the outskirts of the camp. The name Taberah, *burning*, was given as a memorial of this chastisement.

The next station was KIBROTH-HATTAAVAH, *the graves of lust*, where, for "a whole month," they were again fed with quails, and multitudes died in consequence of their surfeit.¹ These quails were brought by a strong wind from *the sea*, the eastern gulf mentioned above; and this must have been situated near the eastern extremity of the mountainous chain et-Tih, and not far from the western shore of the gulf. It is observable that on this occasion, as on the former, in the wilderness of Sin, the Israelites were fed by the flight of quails *from over the sea*. In this instance, it would seem from over the eastern branch of the Red Sea; and in that, from over the western arm of the same sea.

The Wady Sheikh, which runs north from Sinai, opens at the distance of a few miles into a large valley or plain, extending for more than thirty miles east and west between the Sinaitic group and et-Tih on the north. This plain is

¹ Num. xi. 4—34.

called el-Hadharah, corresponding to the HAZEROTH of the Scriptures, in some part of which must have been the station of the Israelites of this name, and probably also Taberah, and Kibroth-hattaavah, in which places the Israelites were so severely punished for their repinings and rebellion.¹

It is supposed by Dr. Wilson, in his *Lands of the Bible*, that the Israelites continued their course from the north across the plain; and through a pass in the range of et-Tih, and so to have come out upon the plateau of the great desert. After some allowance has been made for the natural disposition of every traveller to find the route of the Israelites in that traversed by himself—it must be admitted that this route offers fewer difficulties to the orderly progress of an immense body of people than any which has yet been indicated. Dr. Wilson thus describes his own passage near the mountainous region of et-Tih to the desert beyond.

“Turning our faces to the west, we had the long and winding pass of Mareikhi overhanging us. We found it no very easy matter to complete its ascent, which occupied a couple of hours, though we kept our seats on the camels for a considerable part of the way. In the abrupted rocks on each side of our narrow pathway, we had a section of the desert laid bare to our view, from 1000 to 1500 feet in depth. It seemed to us, by its slopes and precipices, and hollows and caverns, to be a striking illustration,—as we often noticed among the ravines of the wilderness—of the text in which the Israelites are said to have been led through a land of deserts and *pits*.² It was interesting to us, too, in a scientific point of view, as it illustrated the order of supra-position of certain systems of the rocks forming the crust of our globe. We commenced with the variegated sandstone, passed through the cretaceous system, and entered above it on layers of tertiary sand and gravel, exactly like those of the Egyptian desert between Suez and Cairo. When we got to the summits above, forming the plateau gently sloping to the north, we reckoned ourselves about 4,500 feet above the level of the sea, a good part of the Sinaitic range, and particularly its western division near Jebel Serbal, being still visible. Here we found, even on the surface, beds of the *ostrea diluviana*, and of coralline,

¹ Num. xi.

² Jer. ii. 6.

almost as if they had been yesterday raised from the bed of the ocean. We pitched our tents on the summits of the ridge, about two hours in advance of the southern face."¹

From this point the course of the Israelites would extend north-east across the great and terrible wilderness, either to Kadesh Barnea, or by a more easterly course to the head of the Ælanitic Gulf, the Akabah.

Considering the permanency of ancient names in those parts, we think it far from unlikely that the precise route of the Israelites may be eventually determined. If Burckhardt and Robinson are correct in their supposition, that a fountain at the extremity of the plain of Hadharah, and bearing also the same name, is Hazeroth, then this is decisive as to the whole route of the Israelites from Sinai to Kadesh. This fountain is at the eastern extremity of the plain, at the foot of the Tih mountains, and at the distance of thirty miles or more from Sinai, and forty from the head of the gulf. Hazeroth is memorable for the envious sedition of Miriam and Aaron against the authority of Moses.²

The whole region, however, from the southern chain of the Tih to the shore of the gulf, is a frightful desert, and the passage leads through a tangled net of deep and narrow passes between perpendicular walls of sand-stone, grunstein, or granite, often rising several hundred feet in height, and emerging out upon the shore by a narrow gorge or pathway. This route would seem to be more difficult for the Israelites than that proposed by Dr. Wilson, across the desert north of the mountains.

The eastern gulf of the Red Sea is narrower than the western; but like that, it runs up through the midst of a region totally desolate. The mountains are here higher and more picturesque than those that skirt the Gulf of Suez: the valley between them is narrower, and the desert plains along the shores are less extensive. The shores of this gulf present an undulating outline, approaching and receding so as to vary considerably the width of the waters, which may have an average breadth of eight or ten miles. The mountains along the western coast are mostly precipitous cliffs of granite, perhaps eight hundred feet in height, and generally a mile

¹ *Lands of the Bible*, i. 262, 263.

² Num. xii.

from the shore. The entire length of this bay, formerly known as the *Ælanitic Gulf*, and now called the *Akabah*, is about eighty miles.

The remarkable chasm which forms the bed of the *Akabah* continues in a direct line from the head waters of the gulf, more than a hundred miles, to the *Dead Sea*. The whole valley of the *Jordan* is, indeed, as already explained, only a continuation of the same depression. The bed of the *Dead Sea* and of the *Sea of Galilee* are only still deeper depressions in this extraordinary valley, which extends north, in a direct line, a distance of not less than three hundred and forty miles from the *Red Sea*, with a variable width from five to ten or fifteen miles, comprising the eastern gulf of that sea, the *Arabah*, the *Dead Sea*, and the whole course of the valley of the *Jordan*. Such a rent in the earth's surface is in geology called a *crevasse*, and the present is the most remarkable of this class of phenomena of which we have any knowledge. It opens a wide field of speculation respecting the stupendous convulsions and disruptions to which the surface of the earth has been subject in the early and unknown ages of its existence.

From below the *Dead Sea* northward, this valley takes the name of *Ghor*, a name which it has appropriately received from the Arabic language, in which it means a valley between two ranges of mountains. The western side of the great valley of the *Arabah* is limited by a lofty line of cliffs, forming an abutment of the great western desert, which lies at the height of twelve or fifteen hundred feet above the bed of this valley. On the east, the mountains of *Edom* rise a thousand feet above the opposite bluffs on the west, and raise the plateau of the great eastern desert to a similar elevation above that of the western. The bed of this valley is a sandy desert plain, five or six miles in width. It is a curious fact that this immense valley, stretching from sea to sea, deep, dreary, and desolate, and embracing at both extremities a vast body of water, was totally unknown to modern geographers and travellers from Europe for some years within the present century.

The next station of the Israelites was *KADESH BARNEA*, which they reached apparently some time in June of the second year after their departure from Egypt, and not many

days after they quitted Horeb.¹ It was from here that the spies explored the Land of Promise, and returned after forty days with such a report, as occasioned that murmuring in the host which was punished by a sentence of forty years' wandering in the wilderness. This station of Kadeah is of very great historical and topographical importance. Its position has been of late years assigned by general consent to the northern part of the Arabah, at some distance south of the Dead Sea. Dr. Robinson thought it might have been at Ain el-Weibah, a fountain at the mouth of a deep valley that leads up through the mountains to the high western desert south of Hebron. There are here indeed three fountains issuing from the chalky rock of which the slope is composed. They are a few rods apart, running out in small streams from the foot of a low rise of ground at the edge of the hills. The water is not abundant; and in the two northernmost sources has a sickly hue, like most desert fountains, with a taste of sulphuretted hydrogen. The temperature of the water was 75°, that of the air being about the same. But the southernmost source consists of three small rills of limpid and good water, flowing out of the bottom of a small excavation in the rock. This place is now one of the most important watering-places in all the great valley. Mount Hor is seen to great advantage, towering in lone majesty, and prominent over all the peaks that immediately top the Arabah. More lately, however, another locality has been indicated.

The Rev. George Williams, chaplain to the late Bishop Alexander at Jerusalem, took a journey in company with the Rev. J. Rowlands in the autumn of 1842 for the express purpose of exploring the southern boundary of Palestine. The starting-point was from Hebron, and the general course of the journey from thence was south by west. The first day's journey terminated in a wide plain, bounded on the south by a range of hills, the country inhabited by the Kenites and Amalekites. On crossing the first range of these hills the next day, they entered into an elevated plain called Wady Rakhmah, extending east and west, which was followed for some distance. "At three o'clock we turned to the left of our path, and having ascended a ridge, a scene of awful grandeur burst suddenly upon us with such startling effect, as to strike

¹ Num. xii. 16; xiii. 26. Deut. i. 2.

us dumb for some moments. We found ourselves standing on a gigantic natural rampart of lofty mountains, which we could trace distinctly for many miles east and west of the spot on which we stood, whose precipitous promontories of naked rock, forming as it were bastions of cyclopean architecture, juttred forth in irregular masses from the mountain barrier into a frightfully terrific wilderness stretched far before us towards the south, whose horrors language must fail to describe. It was a confused chaos of chalk, and had the appearance of an immense furnace glowing with white heat, illuminated as it now was by the fierce rays of the sun. There did not appear to be the least particle of vegetation in all the dreary waste; all was drought, and barrenness, and desolation. Immediately below was the wide and well-defined Wady Murreh, running from east to west, which a few hours to the east divides into two, at a singularly formed hill called Moddera; the southernmost retaining its name, and going east into the Araba; the other, called Wady Fikreh, north-east to the Dead Sea. We felt no doubt that we were standing upon the mountain barrier of the promised land; and this impression was confirmed by our sheikh pointing out, some hours to the west in a valley, the site of Kaddese, the Kadesh of Scripture mentioned in the border."

It was much regretted that this interesting subject could not then be further investigated; but Mr. Rowlands was afterwards enabled to accomplish this journey, and gave the result of his researches in a letter to Mr. Williams, extracts from which the latter gentleman has given in an appendix to his work on the *Holy City*. The following is the substance of this communication, so far as relates to the subject under our notice—the site of Kadesh. After giving an account of the journey from Gaza—with notices of ancient patriarchal sites which were passed in the way—Mr. Rowlands thus proceeds:—

"Now, my dear friend, for *Kadesh*—my much talked-of and long sought-for Kadesh—you may conceive with what pleasure I tell you that I have at length found out this important and interesting locality to my entire satisfaction. Our excitement (I can speak at least for mine) while we stood before the rock smitten by Moses, and gazed upon the lovely stream which still issues forth from under the base of the rock, was such as baffles description. I cannot say

that we stood *still*—our excitement was so great that we could not stand still—we paced backwards and forwards examining the rock and the source of the stream, looking at the pretty little cascades which it forms as it descends into the channel of a rain torrent beneath, sometimes chipping off some pieces of the rock, and at other times picking up some specimens, or some flowers along a green slope beneath it. The rock is a large single mass on a small hill of solid rock, a spur of the mountain to the north of it rising immediately above it; it is the only *visible* naked rock in the whole district. The stream when it reaches the channel turns westward, and after running about 300 or 400 yards, looses itself in the sand. I have not seen such a lovely sight anywhere else in the whole desert."

Mr. Rowlands then proceeds to describe the situation, and produces his proofs of the identification of Kades or Kudes with the scriptural Kadesh. "The waters of Kades, called Ain Kades, lie to the east of the highest part of Jebel Halal, towards its northern extremity, about twelve miles (or four hours and a half by camel) to the east-south-east of Moilahhi. I think it must be something like due south from Khalasa. But to the *proofs*, which is the most important part. 1. Its name Kades, or Kudes (pronounced in English Kaddase or Kuddase) is exactly the Arabic form of the Hebrew name Kadesh; the K, as you will find both in the Hebrew and the Arabic, not being the common *káf*, but *kóf*, and giving the *a* a sound somewhat resembling a short *u*. 2. The locality corresponds with or falls in the line of the southern boundary of the promised land¹ from the southern extremity of the Dead Sea, by Safaa or Maaleh Akabbim, the Wady el *Murra*, and the Wady el-Arish, or river of Egypt, succeeds in the same line. 3. It corresponds also with the order in which the places of the border are mentioned, Adar and Azmon, two places in the border which we have discovered under the names of Adeirat and Aseimah, sometimes called Kadeirat and Kaseimah, now and perhaps always, merely springs or fountains, lie to the west of Kades, and Wady el-Arish, or river of Egypt. 4. It lies *east* of Jebel el Halal, or Mount *Halak*, mentioned somewhere by Jeremiah as the uttermost extremity of the Promised Land to the south. 5. It lies at the foot of the mountain of the

¹ Joah. xv. 1, 8.

Amorites.¹ 6. It is situated near the grand pass or entrance into the Promised Land by the Beer Laha-roi, which is the only *easy* entrance from the desert to the east of Halal, and most probably the entrance to which the Hebrews were conducted from Sinai towards the Land of Promise. 7. A good road leads to this place all the way from Sinai, and the distance is about five days of dromedary riding, or about ten or eleven days of common camel riding, as the Bedouins stated.² 8. A grand road, still finer, *I was told*, by broad wadies, leads from Kades to Mount Hor.³ 9. The nature of the locality itself answers in every respect to the description given of it in Scripture, or rather inferred from it. The mountains to the east of Kades, and some very grand ones to the south, called Jebel Kades, 'the wilderness of Kadesh;' the rock, the water, and the grand space for encampment which lies to the south-west of it, a large rectangular plain about nine by five, or ten by six miles, and thus opening to the west into the still more extensive plain of Paran."

The supposition that the Kadesh Barnea to which the Israelites first came, is different from the Kadesh Meribah which formed their later encampment, where the wants of the people were miraculously supplied from the smitten rock, and where Moses, for "speaking unadvisedly with his lips," was debarred from entering the Promised Land, has been offered to reconcile difficulties, and is well worthy of consideration. It is worthy of note that the country beyond the first Kadesh is called in the sacred narrative "el-Paran," whereas that of the later Kadesh is named "the wilderness of Zin." The supposition that there were two places of this name, solves many difficulties which attend any hypothesis which provides for one only. Seeing that the Israelites approached Palestine, in the first instance, with the view of advancing upon the south, the westward Kadesh of Rowlands agrees well with this determination, whereas their second approach with the intention of passing through the territory of Edom, which borders the Arabah on the east, gives a more obvious fitness in that instance to the more easterly position of Kadesh which Dr. Robinson has assigned.

¹ Deut. i. 19.

² Deut. i. 2.

³ Num. xx. 22.

CANAAN.

NAMES, SITUATION, EXTENT, AND BOUNDARIES.

THIS country, so small in geographical dimensions, but so great in historical importance, has, both in biblical and in profane writings, many names. The oldest of these is *Canaan*, or the *Land of Canaan*. Gen. xi. 31, xii. 5. This name is derived from the fourth son of Ham, because his successors, according to the register of nations given in the 10th chapter of Genesis, were the original inhabitants of the land. In that chapter, verse 19, the boundaries of the Land of Canaan are given—namely, from Sidon southward to Gaza; and eastward as far as Gomorrah, Admah, and Zeboim, in the plain of the present Dead Sea. From this passage and others¹ it follows, that Canaan is properly only the country between the Mediterranean and the river Jordan; that portion of the country east of the Jordan being denoted by the name of Gilead.² It appears that this denomination included also Phœnicia,³ and the land of the Philistines.⁴ In its etymological derivation, the name of the *Land of Canaan* means simply *low tract* or *region*, in opposition to the high lands of Syria.⁵ As in this instance the country received the name of its original inhabitants, so the name of *Israel*, or the *Land of the Israelites*, and *Land of the Hebrews*, came from the immigrating successors of Abraham. In the early ages of the Hebrew history it bore the name as the common dwelling-place of all the sons of Israel; but when, after Solomon's death, the kingdom was divided, Israel separated herself as the kingdom of the ten tribes, from Judah and Benjamin, whence the denomination

¹ Comp. Exod. xvi. 35, with Jos. v. 10—12. Num. xxxiii. 51. Deut. xi. 30.

² Jos. xxii. Gen. xi. 32.

³ See Isai. xxiii. 11; Matt. xv. 22; Mark vii. 26.

⁴ Zeph. xii. 5.

⁵ See Gesenius in **וַיַּבְנֶה** No. 2.

Israel is seldom used by the later prophets as the common name for both kingdoms. Soon after the Babylonian exile, however, this name was again adopted according to its original meaning;¹ and in the Chronicles the name Israel is even used when Judah only is intended.² In an exactly similar way it acquired the name of *Judea*, that is, *Land of Judah*, which had its beginning in the portion of the successors of Judah, the fourth son of Jacob.³ It was then extended to the whole portion formed by the possessions of the two southern tribes of Judah and Benjamin, when these formed a separate kingdom from that of the ten tribes; and some time after the exile, the whole country was included under this name, as in Hagg. i. 14, ii. 3. This extension of the great name of Judah is in conformity with the pre-eminence over the rest of the tribes, which was assigned to the tribe in the blessing of Jacob.⁴ The names *Judea* and *Jewish*, as designating the whole country and people, were afterwards generally used. The name *Land of the Hebrews* occurs in Scripture only in Gen. xl. 15, and it denotes the dwelling-place of the successors of Heber, one of the great ancestors of Abraham.⁵ The name of *Palestine*⁶ is applied in the Bible only to the southern coast towards Egypt: being the southwest portion of Canaan, and forming the land of the Philistines, as in Exod. xv. 14; Isa. xiv. 29; Ps. lx. 10; but Philo and Josephus, like the Greeks and Romans, followed by the later Jews, Christians, and Mohammedans, have used this name to denote the whole country.

Besides the names thus derived partly from the nature of the country and partly from its inhabitants, it bore also others, with reference to its religious and historical importance, the *Land of Jehovah*, as the possession of Jehovah, which he gave to his chosen people as an inheritance, and wherein he established his visible presence amongst them.⁷ This appellation connects itself directly with the Hebrew

¹ 1 Macc. iii. 35; iv. 11; xxx. 31.

² 2 Chron. xii. 1—15; xvii.

³ Gen. xxix. 35.

⁴ Gen. xlix. 8—12. 1 Chron. vi. 2.

⁵ Gen. xi. 14—16.

⁶ *Peleshet*, etymologically "Land of the Wanderers."

⁷ See Lev. xxv. 23. Ps. lxxxv. 2. Isai. viii. 8. Hezek. xxxvii. 5. Hos. ix. 3.

Theocracy, according to which, God was the only true King and Lord of the land and people. It is called *Holy Land* in Zech. ii. 12; Wisd. xii. 3; 2 Macc. i. 7. It is named the *Land of Promise* in Heb. xi. 9, because God promised this land to the patriarchs as a possession to them and their seed for ever.

Palestine extends along that part of the eastern coast of the Mediterranean Sea situate between Egypt and Asia Minor, somewhere between $30^{\circ} 40'$ and $33^{\circ} 36'$ of north latitude and $34^{\circ} 26'$ and 36° of east longitude. The extreme length from north to south was perhaps 180 miles. The width in the north scarcely exceeded 20 miles, while on the south it was 80 or 90 miles. The average width of the country has been variously estimated at from 45 to 60 miles.

We must regard the natural boundaries of the country thus:—In the west, the Mediterranean Sea; in the north, the high lands of Syria, terminating in Lebanon and Antilebanon; in the east, the Great Syrian desert; in the south, the desert of et-Tih towards the peninsula of Sinai. The political boundaries, however, varied considerably at different periods. The most ancient specification of the limits is that given in Gen. x. 19, where the boundaries are laid down of the countries inhabited by the Canaanites thus:—"The border of the Canaanites was from Sidon towards Gerar unto Gaza; and towards Gomorrah, Admah, and Zeboim, extending unto Lasha." These cities are all known except the last. Sidon is the ancient well-known city of the Phœnicians. Gerar is specified as the southernmost city¹ between Kadesh and Shur, and situated in a valley which Robinson² conjectures to be the great Wady Sheriah, or one of its branches. Gaza is the acknowledged boundary town of the Philistines towards Egypt; Sodom, Gomorrah, Admah, and Zeboim, are the cities submerged by the Dead Sea; and Lasha must also have been situated in their neighbourhood. From this definition, therefore, it seems that the territory of the Canaanites formed a great triangle, having Sidon on the Mediterranean for its apex, and whose base was formed by a line extending from Gerar westward to Gaza, and eastward to the Dead Sea. The next boundary specified as the possession of the Israelites, and

¹ Gen. xx. 1.

² *Researches*, ii. 147.

which they were to take from the Canaanites, we find in Num. xxxii. 33—42, xxxiv. 2—12, where God appoints to Moses the boundaries for the east and west Jordanic tribes; and in Jos. xiii. 15—37, and xv. 21, where the land is divided amongst the tribes by Joshua and the priest Eleazar. There the boundaries are no doubt precisely enough stated; but it is very difficult to follow them in that passage alone, as the knowledge of the situation of many of the cities mentioned as boundaries is entirely uncertain. The *southern* boundary of the west Jordanic country may be drawn from the southern point of the Dead Sea, then southward by the Wady Arabah as far as Kadesh Barnea (taken to be Ain el-Weibeh), and thence westward as far as where the brook of Egypt (now Wady el Arish) empties itself into the Mediterranean. For the western boundary the Mediterranean Sea is given, from the brook of Egypt as far up as Sidon, which, according to Josh. xix. 28, was reckoned to the tribe of Asher. The *northern* border may next be extended from the great sea as far as "Mount Hor" towards Hamath unto Hazar Enan. This "Mount Hor" cannot be that in the south-east of Palestine where Aaron died,¹ but must have belonged to Lebanon. As thus understood, the name does not however occur again; but in the parallel passage, Jos. xiii. 5,² the name of Hermon appears instead of Hor (now Jebel esh Sheikh), and we may therefore accept the names as identical.

Hamath is not the city of that name in the tribe of Naphthali,³ but the well-known Syrian city Hamath (called by the Greeks Epiphania) on the Orontes. Hazar Enan is no longer known; it lay, however, according to Eusebius and Jerome, in the territory of Damascus. According to this, the northern boundary must have been drawn from about Sidon, or somewhat northerly from there, eastward to Mount Hermon, from there north-eastward unto Hamath, and from there again southward towards Damascus. It seems, therefore, the boundary line must have extended according to this, from Sidon to Jebel-esh-Sheikh, and from there through the great valley of Lebanon (the ancient Coele Syria,) northward to some point about Anti-Lebanon, and then again

¹ Num. xxxiii. 38.

² Comp. Judges iii. 3.

³ Jos. xix. 35.

along its eastern declivity southward into the region of Damascus.

The eastern boundary of the West Palestine tribes must extend from Hazar Enan, somewhere about Damascus, southward to the Sea of Tiberias, and from there follow the course of the Jordan as far as the Dead Sea.

The boundaries of the east Jordanic tribes—Reuben, Gad, and the half-tribe of Manasseh, are stated in Num. xxxii. 33; Deut. ii. 34—36; iii. 8—10; xii. 17; Josh. xii. 1—6; xiii. 8—32. According to this the Arnon (now Wady Mojeb) formed the southern border; the western border was the Jordan as far as the Sea of Tiberias, with the eastern part of the Ghor;¹ and the northern boundary extended to Hermon; the eastern border cannot be so accurately determined, and it is not probable that it will ever well be accurately laid down. One single point of measurement is given in the mention of Salchah,² which is probably the Szalkat described by Burckhardt as being situate about seven hours from Boszra, on the southern border of the Hauran towards the desert.

The whole of the interior country of this boundary, the Israelites were to take from the Canaanites, the original inhabitants, and utterly to extirpate them. This, however, did not happen; for many whole territories never came into their possession, as southward the territory of the Philistines, and northward the whole Phœnician coast; and many cities and countries they only possessed for a short time; and, again, they mixed themselves with the original inhabitants, and with them shared the possessions of their lands. See Josh. xiii. 13; Judg. i. ii. iii. 1—7.

The great extension which the Israelitish dominions finally received, was acquired under the reigns of David and Solomon. David conquered the Ammonites, the Moabites, the Amalekites, the Philistines, and the Edomites, as well as the Syrians of Damascus and of Zobah, and subjected them all to his dominion. Therefore his successor, Solomon, "ruled in the whole land this side of the stream from Tiphseh to Gaza,

¹ The valley of the Jordan and its lakes is understood by this comprehensive designation.

² Deut. iii. 10. Josh. xii. 5; xiii. 11.

over all kings on this side the river:"¹ that is from the Euphrates to the Mediterranean Sea. How this great kingdom was soon reduced within narrower limits, and finally ceased to be an independent kingdom, belong to history, and are facts as well known to all our readers as events in the history of their own country.

FACE OF THE COUNTRY.

THE mountains of Palestine, and those of Syria generally, form two great mountain chains, running nearly parallel to each other in the direction of north and south. The easternmost of these extends with several interruptions from the south-west of Arabia, near the straits of Babel Mandeb, in latitude 35°. The portion of this chain lying westward is of far less extent. It reaches likewise, with various intermissions, from the point of the Sinai peninsula at Ras Mohammed, in latitude 27°, as far northward as Lebanon, from which it connects itself by a branch with the Taurus chain in Asia Minor.

The mountain ridge of Palestine Proper connects itself, in latitude 33° 30' north, with a great mountain base, which is formed by the union of the eastern and western mountains in the region where lie the sources of the Jordan. This mountain takes the name of *Jebel esh-Sheikh* (Sheikh's Mountain) or *Jebel et-Telj* (Snow-mountain), and rises to the height of nearly 11,000 feet above the level of the sea; whence it is mostly topped with snow throughout the year. Its aspect is very imposing, and its masses of rock, with their snow-filled defiles, form an exceedingly fine contrast with the rich southern colours of the rest of the landscape. It extends longitudinally from north-north-east to south-south-west, and has a northern and a southern ridge, which explains the plural *Hermonim*, "the Hermons," in Ps. xlii. 6.

About the whole Syrian base range a number of smaller mountain groups, which westward advance to the coast and stand quite thick together, being intersected by deep passes but forming no broad valleys. Towards the east, these groups become more and more isolated in the forelying plain, and

¹ 1 Kings iv. 24.

are finally lost among the undulations of the great Syrian desert. The whole mountain group, which southward connects itself to the Jebel esh-Sheikh; the whole country about Baniyas, Hasbeiya and to the lake Huleh is included under the name Jebel esh Sheikh and forms a high mountain country which sends almost the whole of its waters southward into the valley of the Jordan.

Northwards from the base of Jebel esh-Sheikh proceed, like branches from a root, two great mountain ranges, of which the one, the westward Lebanon, extends nearly from south to north; the other, Antilebanon, takes a south-west and north-east direction. Its mountains hardly rise more than 5,500 feet, and abruptly declining about eighteen miles north of Baalbek, are finally lost, south of Homs, quite in the plain. Lebanon, on the contrary, the principal mountain range of Syria, ascends at its highest point, Jebel Makmel, to nearly 9,000 feet above the sea, and extends northwards gaining breadth, and sending out branches in all directions, from Antioch to the fore mountains of Taurus. Antilebanon is in direct connection with Jebel esh-Sheikh. Lebanon, on the contrary, is separated by the deep ravine of the Nahr el-Litany (the ancient Leontes), which flows from north to south, and empties itself into the Mediterranean a little north of Sur (Tyre), under the name of el-Kasimiyeh. Notwithstanding this separation, Lebanon belongs to the same mountain system; it is of the same formation, of conformable character, has almost a similar direction, and is of a corresponding period of elevation. Lebanon extends from the neighbourhood of Saida (Sidon) to the watery territory of Nahr el-Kebir, north of Tarabolus (Tripolis) forming a gigantic wall, at Jebel Makmel, south-east of Tripolis, the highest point of which is 9,500 feet above the sea, and reaches the borders of eternal snow. North of Beirut it advances towards the coast, and its declivities arise almost directly from the sea, by which its positive height acquires a most imposing appearance. The contour of Lebanon is not distinguished by sharp decided forms, but has a peculiar uniform character. The mountain has a partly bare appearance, as though burnt up, and is more stony than rocky; other parts are rounded, and in their form all resemble one another, so that one sees nothing horned or pointed, but long drawn ridges in uniform

undulating lines, with isolated round, broad, flat, dome-like tops. But at Beirut the line begins to rise boldly, and at Tripolis assumes the sharp pyramidical form which it bears through the whole chain. Its declivities are bare, except here and there a small forest of pine trees, but above, near Tripolis, the small cedar forests, and below the thorny shrubs, form the whole arborescence of the mountain, and this thrives well without any culture. Vegetation, however, continues to its highest summits, forming a fine mountain pasture land, with deep wild passes, rugged precipices, and mountain streams flowing through from the summit down into the sea: but these wild, picturesque, rocky parts are only found in the valleys which lie near the coast, those situated higher are as unimportant in regard to extent, and as uniform in their appearance as the mountains which enclose them. Valleys of large extent are altogether wanting. The expectation of trees in any of these valleys is not always satisfied; still trees are oftener found in them than on the declivities of the mountain. Near Beirut, and north and south as far as between Tripolis and Sidon, the western declivities are as if sown with hamlets and monasteries, many of which have a very picturesque appearance.

The Maronites and Druses have with indefatigable industry detached some small spots, and in some measure adapted them to cultivation, and these they devote to the rearing of mulberry-trees, fig-trees, and vines, all of which grow here exceedingly well. Dark grey cloisters, like the rocks, churches, and castles, appear with picturesque but strange effect, among the terrace plantations of this mountain region.

The eastern declivity of Lebanon declines less abruptly than the western; but at its southern point, Jebel ed-Drus, directly opposite Jebel esh-Sheikh, the declivity into the deep valley of the rocks is very abrupt. The valleys which this declivity intersects, in consequence of the more gentle decline, are also softer and bear less the character of deep defiles than is the case on the western side. It is also more fertile, and forests not unfrequently occur, but it is much less inhabited, which may arise from its great distance from the coast; and the circumstance of being separated from it by ridges of more than 6000 feet above the sea, may also contribute.

The waters on this eastern declivity are also very scanty,

compared with that of the west, for the Orontes or Asi with the Leontes, are the only rivers of any importance. Lebanon in its entire extent has many names: the southernmost point opposite Jebel esh-Sheikh bears the name of Jebel ed-Drus. Then proceeding northwards is Jebel el-Baruk, Jebel er-Rihan, Jebel el-Kennise, Jebel es-Sannin, from which place to Jebel Makmel it becomes Jebel Arneto, and finally Jebel Akkar, at which point it declines abruptly towards the Nahr el-Kebir.

Antilebanon, called by the Arabians Jebel esh-Sharki—"the eastern mountain," in contradistinction to Lebanon, which is called Jebel el-Gharbi "the western mountain,"—forms in its entire extent north of Jebel esh-Sheikh, a broad ridge of almost a day's journey, which consists of a number of smaller plateaux, some of which have considerable mountain tops, which are occasionally intersected by deep valleys, and form in themselves a mountain land by no means unimportant. The whole contour of these isolated mountains is soft and undulating, exhibiting long extending ridges with rounded tops. The height of Antilebanon declines greatly from Jebel esh-Sheikh northwards, and its highest point scarcely exceeds 5,500 feet above the sea level. The western declivity of Antilebanon towards the plain of Baalbek is steep and unfruitful; the plateaus and valleys of the broad mountain ridges on the contrary exhibit a splendid vegetation, partly in arable, and partly in pasture land; but the higher declivities of the mountain are mostly without trees, and with the exception of a little poor grass, show only some underwood and stunted oaks. Eastward, Antilebanon declines in terraces towards the great Syrian Desert, and previous to the last declivity in the elevated plain of Damascus, again becomes steep. The small plateaux and valleys which are involved among the main ridge of Antilebanon, are the meeting places of a number of small rivers and brooks, which mostly empty themselves over the eastern declivity into the plain of Damascus, and there, after having fertilized all the small vallies and plains of Antilebanon, make the surrounding neighbourhood of that city the paradise of the East.

The waters of the western declivity are very inconsiderable in comparison, and consist chiefly of a few very unimportant brooks. In its southern part the most striking feature of

Antilebanon is an immense mass of fore-rock, which extends almost to the walls of Damascus, and joins itself further southward to the hilly country which lies east of Jebel esh-Sheikh. Further east, beyond Damascus, it joins the great Syrian Desert. The poplar tree is characteristic of the vegetation of Antilebanon, and increases in dense though small forests through all the well-watered valleys and high plains of this mountain chain. The pine is on the other hand the tree of Lebanon, so that these districts exhibit a marked difference in the character of their foliage.

Between Lebanon and Antilebanon lies the fertile valley of Baalbek, the ancient *Cœle Syria*—probably the plain of *Avon*, mentioned in Amos i. 5. It increases considerably in width northwards, and joins the plain of Homs. Southwards it decreases, and at Sachle takes the name of el-Bekka. There it presents this peculiarity, that somewhere in the plain of Deir el-Achmar, about three hours north of Baalbek it forms a ridge which is the water-shed of this great enclosed plain, and from which place the land slopes north and south. All brooks north of this separating ridge belong to the Orontes, and those south to the Leontes. The whole high plain is fine cultivable land, but not nearly so much cultivated as it might be. Of the once flourishing state of this country the gorgeous ruins of Baalbek bear full witness. Lebanon is often mentioned in the Bible. This, its Hebrew name, which Europe has adopted, means “the white,” and is derived either from its snow-covered tops, or, more probably from the white-grey colour of its stone. This appellation comprehends in Scripture both Lebanon and Antilebanon.¹ One point bears the name of Amana.² Hermon is named as the extreme border of the east-Jordanic portion of Israel's territory,³ from which it appears that Jebel esh-Sheikh is to be understood by that name. Mount Hermon has also the name Sion; by the Sidonians it was called Sirion, and by the Amorites Shenir.⁴

We now descend from the heights of Lebanon into the south of Syria, or Palestine Proper. We have already remarked that here two great mountain chains determine the

¹ See Sol. Song, vii. 4; Josh. xiii. 5.

² Sol. Song, iv. 8.

³ Deut. iii. 8; iv. 48. Josh. xi. 3; xii. 1. 1 Chron. vi. 23.

⁴ Deut. iii. 9; iv. 48.

configuration of the country, one of which leads to the high mountains of Sinai, and the other into the chain of mountains which line the western coast of Arabia. Throughout Palestine from Jebel esh-Sheikh to Hebron, these mountains lie close together, forming a mass of mountain groups, none of which in themselves possess any very considerable extent. These mountains are bare, rounded masses, forming a chaos of summits; but extending into long plateaux. The first formation exhibits itself in the western group, the principal of which are the mountains of Galilee, of Ephraim, and of Judea. Those in the east which form the high plain of Jaulan; Jedur, and Hauran, Mount Gilead, and the high plain of Kerak on the south side of the Dead Sea are principally of the latter description. Between the western mountains and the Mediterranean Sea lies the fertile plain of Falestin or Palestine, which taken in the geographical extent, may be regarded as reaching, north and south, from Beirut to Gaza. Between the two lines of mountains lies the valley of the Jordan, and the basins of the Lake of Tiberias and of the Dead Sea, the latter of which is more considerably below the sea level than any other known lake on the globe.

In order to obtain a clear view of the construction of the mountains of northern Palestine, we must enter into a somewhat detailed description of Jebel esh-Sheikh, which must be regarded as forming their base. Nearly opposite Damascus, Antilebanon separates into two ridges, the eastern one of which, Jebel esh-Sheikh, keeps its direction from north-east to south-west, and therefore may be considered as the proper continuation of Antilebanon. Its highest summit, according to Russegger's estimate, is nearly 10,500 feet above the sea level: it extends between the cities of Rasheiya and Hasbeiya to $33^{\circ} 29'$ latitude, and after decreases gradually towards the west-south-west till near the plain north-west of Banias. At the foot of the highest summit, Jebel esh-Sheikh's lower ridge branches off under the name of Jebel Heish, which proceeds southwards, and consists of a chain of isolated hills, which, when seen from the plains of Damascus or of Jaulan, appear like high mountains, though when viewed from their base, they seem but moderately elevated hills. They end near the plain of Jaulan, in the hill called Tel Faras. Westward of these hills ex-

tends a small plain, whose margin is in an almost southern direction from Jebel esh-Sheikh to the river Yarmuk. The other ridge of Antilebanon takes a more westerly direction, and is long, low, and flat. South-west of Hasbeiya it approaches nearer to Lebanon, and is separated from the southern end thereof only by the deep and narrow ravine of the Leontes. Here also is the end of Lebanon; but on the other side of Leontes southwards, runs a broader and lower line of mountains, whose highest point is Jebel Szaffa, the Mount Naphthali of the Bible¹, which finally ends abruptly in the mountains of Nazareth. Eastward towards the sea of Tiberias the mass of mountains becomes very dense, and declines precipitately towards that lake. Between these two specified ridges into which Antilebanon is separated, lies Wady et-Teim, a broad and fertile valley traversed by a considerable stream (Nahr Hasbeiya). The mountains on both sides of the valley are cultivated and covered with many villages. This wady is divided into two districts—the upper wady et-Teim, with the capital Rasheiyah, and the lower Banias and its neighbourhood. These, and a few other districts form the province of Jebel esh-Sheikh. Between the valley of the Leontes and wady et-Teim, and separated from the latter by a row of hills, lies the fine, fertile, and well-watered plain Merj Ayun, which southwards stands in connection with the country of the sea of Huleh. The valley or depressed plain in which the lakes of Huleh (Merom) and Tiberias, with the springs and the first current of the Jordan are situated, is bounded westward by the mountains of Jebel Szaffa, east by Jebel Heish, and northward by Jebel esh-Sheikh. Westward of the mountains of Jebel Szaffa, as far as the coast of Acre, and to Tyre and Sidon, extends a very fertile and tolerably well inhabited hill country, which is distinguished above the rest of Palestine by its beautiful forests.

In the southern part of this country lies one of the finest plains of northern Palestine, el-Buttauf, which extends from north-east to south-west, and whose waters are conducted through a narrow valley into the Kishon, at Carmel. Between it and the ridge, along the sea of Gennasereth, south of Tiberias, runs in the direction of south-south-east, a flat

¹ Jos. xx. 7.

tract of fine fertile soil, Ard el-Hamma, which, at its southern end, leads by a narrow wady to the Jordan, somewhere about the place of its egress from the sea. Upon the side of the basin, opposite this intersection, on the eastern border of the plain el-Buttauf, near the village of Hattin, rise two mountain summits, about 60 feet above the plain, which bear the name of Kurun Hattin, (Horns of Hattin). The summit of the eastern horn is a small round plain, with a few rude ruins; and the lower ridge between the two horns is likewise levelled to a plain. According to the tradition of the Latins, this is the spot where Christ delivered his sermon on the mount, for which reason it is also called the Mount of Beatitudes; but the Greek Church knows nothing of this tradition, and Scripture does not specify any particular mountain, while in the neighbourhood of the sea there are probably a dozen elevations, which would agree quite as well with the historical circumstances.

The southern part of the hilly country of Galilea is inclosed by the lower mountains, which on both sides of Nazareth run in an eastern and western direction. At the eastern end of these, about two hours from Nazareth, stands Mount Tabor, (now Jebel Tur) almost isolated in the plain. It is a fine mountain, consisting wholly of lime stone, and rising about 1000 feet above the plain. Viewed from the south-west it looks like the segment of a sphere, but if seen from north-north-west it has the appearance of a truncated cone: the sides of the mountain are to the summit covered with oaks and wild pistachios, myrtles, and other shrubs, which give to it a most beautiful appearance. The rounded top of the mountain is about twenty minutes walk in diameter, but the proper summit consists of a small, longish, basin-shaped plain, of from twelve to fifteen minutes long from north to south, and six to eight minutes broad. This is skirted on the south-west by a ledge of rocks of some altitude, and in the north-west by lower rocks. This higher ground is overgrown with bushes and small trees, whilst the basin itself is without a tree, and is covered only with grass. There are no springs here; but there are many hewn cisterns in the rocks, two of which still serve for the preservation of the necessary waters. Upon the ridge of rocks inclosing this small plain are some ruins, which belong to different ages. The principal remains are



Mount Tabor.

seen upon the ridge in the south and at its eastern end, where great masses of ruins lie together in indiscriminate confusion. They appear to be both of dwellings and other buildings, some of hewn and others of large bevelled stones, which cannot be of a later date than the Romans. The walls and traces of a fortress are to be seen to the right of a place along the southern ridge, on which there is a tall, pointed arch of a Saracenic gateway still standing, and bearing the name of Bab el-Hawa, (Windgate). This fortification is evidently of the time of the Crusaders. Tradition fixes upon Tabor the transfiguration of Christ; but as the Evangelists nowhere specify Tabor as the scene of that great transaction, and the tradition first appeared in the fourth century, this may be taken for one of the many local legends which arose in that age. The commemoration of this event is solemnized by the Latin Christians in a small vault on the south-east part, near the highest point among the ruins, where some Latin monks from Nazareth hold yearly a mass on St. Peter's

day. The Greeks show the ruins of a small church on the north side of the basin, in which they commemorate the same event, assembling themselves in large numbers at the feast of the Virgin.

The view from Tabor is extensive and beautiful; it embraces the western part of the great plain of Esdraelon, as far as Carmel, and to the north-west the Mediterranean sea is partly visible. To the north the view terminates with the plain of Buttauf, taking in the Horns of Hattin and the heights of Safed, which are again over-topped by the distant snow-clad summit of Jebel esh-Sheikh. To the right of the plain the whole outline of the sea of Tiberias can be followed, but only a small portion of the sea itself is visible in the north-east. On the other side of the sea the eye takes in the high plains of the Jaulan and Hauran, and more southward, on the side of the Jordan, the high mountains of ancient Bashan and Gilead are seen. Southward the view is bounded by the near mountains of Duhy (Little Hermon,) and Gilboa.

In the Old Testament Mount Tabor is frequently mentioned,¹ and it appears as if, in those days, it had had upon its summit, a city of a similar name.² In the New Testament the name does not occur. With the Greek and Roman authors, and also in the Septuagint, the name takes the form of Itabyrion or Atabyrion.

Opposite to Tabor, in the south, a chain of mountains extend from north-west to south-east, called by the Arabians Jebel ed-Duhy. It must have been from a misunderstanding of the passage in Psalm lxxxix. 12, that the name of Hermon came to be applied to this ridge, and which even now prevails in the monasteries, and may, therefore, be retained for the sake of brevity. Robinson calls it "Little Hermon" to distinguish it from Hermon proper. It is not extensive, and nothing but a bare, shapeless mass, without natural beauty or fertility. Its greatest height is at the western end, where there is a Mohammedan Wely.³ Eastward it sinks down

¹ Josh. xix. 22. Judg. iv. 6; viii. 18. Ps. lxxxix. 13. Jer. xlv. 18. Hos. v. 1.

² 1 Chron. vi. 77.

³ Chapel over the grave of a Saint.

abruptly, with a low ridge, or line of flat hills, along the eastern part of the valley of Jezreel.

South of Little Hermon, and parallel with it, runs a mountainous tract with many ridges, on the whole about an hour in breadth, upon which lies an uninhabited village, named Jelbon. In this name we may recognise the ancient Gilboa, and hence follows the identity of these mountains with the "Mount Gilboa" of the Old Testament, upon which Saul and Jonathan lost their lives in an engagement with the Philistines.¹ The inhabitants call these mountains Jebel Fukua, from a contiguous village. The highest part lies eastward; down toward the valley of the Jordan the mountains are lower.

Westward of these high hills lies a plain, considerable in extent, called by the inhabitants the Merj ibn-Amir, "the valley of Jezreel," or the "great plain of Esdraelon" of the Old Testament. It extends in the form of an acute triangle, whose northern side is formed by the steep mountains of the high plain of Galilee, and it has a general direction from east-north-east to west-south-west, and of an extent of from four to five hours. An eastern cliff of these mountains, projecting sharply over the plain, nearly two miles south by east from Nazareth, tradition designates as the Mount of Precipitation, where, against all probability, the incident related in Luke iv. 28-30, is believed to have taken place.² Westward these mountains run in a line of lower hills down to Carmel, and a narrow valley between Carmel and these hills serves as the outlet of the brook Kishon into the sea. The eastern side of the plain, between the village Jenin along the western part of Gilboa and Little Hermon as far on as the Mount of Precipitation, does not amount to much under six hours. On the southern side the plain is bounded by low hills, which run in a north-west direction from Jenin to their union with an extension of Carmel. Further south these hills assume a bolder aspect, and form the mountains of Samaria.

Carmel itself, running from north-west to south-east, together with the above-mentioned hills extending from it to the south-east, separates the plain of Esdraelon from the great southern plain along the coast of the Mediterranean Sea. From

¹ 1 Sam. xxviii. 4; xxxi. 1. 2 Sam. i. 6, 21.

² See Robinson's *Researches*, iii., p. 187.

the eastern border of the plain of Esdraelon extend three arms towards the Jordan, each about one hour broad, respecting which, to the best of our knowledge, Robinson was the first traveller who afforded any precise information. The northernmost of these arms extends between Little Hermon and Tabor, on both sides, to the very edge of the valley of the Jordan, and likewise northward with very few interruptions almost to Hattin. This branch valley is more remarkable than the two others, as the mountains inclosing it are higher and rise more abruptly from the plain. The middlemost arm goes from Zerin, towards which there has been a gentle ascent in the great plain, but where the land suddenly strikes off into a steep rocky descent of a hundred feet or more into a fine fertile valley in the direction of east-south-east along the northern ridge of Gilboa, between that mountain and Little Hermon. This broad and deep valley goes quite to the plain of the Jordan as far as Beisan (Bethahan). The third and southern arm runs between the range of Mount Gilboa, whose mountains extend far into the plain, and continues up to the hills of Samaria, which are higher here than farther to the west. This branch of the plain is then three-quarters of an hour broad, and rises south-eastwards an hour and a half or two hours beyond Jenin.

The whole great plain of Esdraelon is very fruitful, but little cultivated, and in most parts of it quite uncultivated; the two branches are far more so. In the Old Testament the plain bears the name of Jezreel,¹ from the city Jezreel, (the present Zerin) of which the Greek name Esdrael or Esdraelon² is a softening or corruption. From this the plain also is called "the great plain of Esdraelon,"³ or simply "the great plain."⁴ It is also called the "plain of Megiddo,"⁵ from the city of Megiddo on the river Kishon. In the middle ages it was called the plain of Saba, from a village and castle Saba. It now bears the name of Merj ibn-Amir, that is, "meadow of Ibn Amir." Its situation and extent render it well suited for a battle-field, and such it is famous for having been in olden time. Here Deborah and Barak defeated Sisera and his

¹ Josh. xvii. 16. Judg. vi. 33. Hos. i. 5.

² Judith i. 8; iv. 5.

³ Judith i. 8.

⁴ 1 Macc. xii. 49; and also by Josephus.

⁵ 2 Chron. xxxv. 22. Zach. xii.

hosts.¹ Here Gideon conquered the Midianites and the Amalekites,² and here Saul fought his last battle against the Philistines,³ and here also was Josiah slain in battle by Pharaoh Necho, king of Egypt.⁴ At the foot of Tabor the Jews were beaten by the Romans in the year 53 before Christ under the Proconsul Gabinius, and afterwards by Vespasian's general, Placides. In the time of the crusades also many battles were fought in this plain between the Christians and Moslems; and in modern times a victory was here gained by Napoleon over 25,000 Turks in the year 1799. This plain has thus for more than three thousand years been the battle-field of successive armies. As Dr. E. D. Clarke observes—"The Assyrians and the Persians, Jews and Gentiles, Crusaders and Saracens, Egyptians, Turks, Arabs, and Franks, have poured out their blood upon this plain. Even Bonaparte achieved here one of his signal victories, and again retired in disgraceful flight from Syria over this great battle-ground of nations."

This great plain with its eastern branches intersects the mountains of Palestine, whilst it also separates the high plain of Galilee from the mountains of Samaria and Judea. It also intersects in a west-eastern direction the chain running from north to south. The northern mountains in connection with it have also a similar transverse direction as far as Jebel Safed. The mountains of Gilboa and Little Hermon eastward, and likewise Carmel westward, from the prolongations of the mountains of Samaria, partake also of the same character.

Carmel forms at its north-west point, twelve miles from Acre, an immense projecting cliff towards the Mediterranean Sea, whilst the southern part is connected by a range of hills with the mountains of Samaria. The circumference of Carmel is about twenty-six miles; the height above the sea is given by Schubert as 1300 feet. It is well watered and covered with rich pasturage. "The flora of Carmel is the most rich and varied that occurs in this part, because it blends the forms of the mountains with those of the vallies and the sea-shores; and likewise in this world of variegated nature is found a vast number of rare insects. Thus the collector may,

¹ Judges iv. 12—24.

² Judg. vi. 33; and Chap. vii.

³ 1 Sam. xxix.

⁴ 2 Kings, xxiii. 29. 2 Chron. xxxv. 22.



Mount Carmel.

all the year round, find here rich rewards and interesting occupation."¹ The upper parts are covered with fig and oak trees; and, below, the olive and the laurel flourish. It is particularly well watered. A number of crystal brooks rise here, many of which flow from the fountain of Elias, and hasten on in numerous streams to the Kishon. Every kind of culture succeeds in this genial atmosphere. The sides of Carmel, particularly those inclining to the sea, are full of caves, of which can be numbered more than a thousand; these in former times served as safe retreats for fugitives.² One especially, distinguished for its size, is affirmed to have been inhabited by Elias. On the north-western declivity of the mountain is seen the well-known convent of Saint Elias (Deir Mar Elias) at a height of 630 feet above the sea, rebuilt not long since by the monks. At first this cloister was founded by the Carmelites (bare-footed friars, who took their name from the mountain) in the year 1180, and consisted of a

¹ Schubert, iii., 211.² Amos, ix. 3.

chapel only, a few cellars, and wells hewn in the rocks. A cloister built at the beginning of the fourteenth century was turned by the French into a pest hospital towards the end of the last century, and was therefore destroyed by the Turks. In the Bible Carmel is mentioned chiefly as the southern border of the tribe of Asher,¹ and as the place where the prophets Elijah and Elisha wrought some of their illustrious deeds,² while its beauty and fertility are not left without memorial.³

From the plain of Esdraelon to the desert of et-Tih in the south, there extends without interruption a chain of mountains, which in its northern part has the name of "the mountains of Ephraim," and in the south of the "mountains of Judea." This chain is in most parts from twenty to twenty-four miles broad, and southward extends to the vicinity of Hebron, attaining there its greatest height, not less than 3000 feet above the sea-level; whilst northward, at Nabulus (Shechem), it sinks to about 1900 feet, and finally declines into the plain Esdraelon. Westward it runs out gradually into a range of low hills which lie between the principal chain and the great plain, towards the sea; these hills do not attain to more than one-third of the height of the mountains themselves. The eastern declivity of this mass of mountains, towards and near to the bed of the Jordan, is much steeper—partly because it is in itself more abrupt, and partly from the level of the Dead Sea and of the Jordan on this side lying considerably lower than that of the Mediterranean on the other. The whole line is properly high uneven table-land, formed by masses of isolated mountain groups, none of which in itself possesses any considerable extent. This mountainous tract is consequently intersected by deep valleys, which run east and west either to the Jordan or to the Mediterranean. The separating waters flowing from these hills follow mostly the course of the high country along the chain, though in such a manner that valleys which by and bye take various directions, in their commencement often run a considerable way by one another. Thus, for instance, a valley which declines towards the Jordan often commences

¹ Josh. xix. 2, 6.

² 1 Kings, xviii. 19. 2 Kings, ii. 25; iv. 35.

³ Isai. xxxv. 2. Jerem. l. 19. Amos i. 2, 22.

half an hour or more *westward* of the beginning of other valleys that run towards the Mediterranean.

The whole of this mountainous district is rich in grain, wine, and fruit; but the district of Judea is in its southern part, particularly towards the Dead Sea, infertile, and in many places is quite waste, though even here the traces of former culture and fertility are manifest. Southwards these mountains run into the desert of et-Tih, which together form the southern border of Palestine.

We shall now turn to look at the formation of the coast of Palestine. The hilly country, rich in wood, extending along the coast from Sidon to Acre, has been already mentioned. Hereabouts, nearly three hours south of Tyre, is the White Promontory (Ras el-Abyad), a steep white limestone rock projecting over into the sea. From this northward along the coast extends the Phœnician plain, about half an hour broad to within about one hour from Sidon, as far as the Nahr el-Auly. The surface of this tract is not altogether level, but rather undulating, the soil fine and fertile, yet uncultivated. From Ras el-Abyad to Acre extends a rugged and steep mountain-land, at whose base, south of Acre, lies the nearly semi-circular plain of Acre, extending to Carmel, six hours wide. On the east this plain is bounded by the woody fore-hills of the Galilean mountains. The plain is fertile and well watered, but waste and uncultivated. By Carmel it is separated from the great coast plain, which extends from here to Gaza, in length about forty hours, and in breadth from five to eight. This latter plain is called, in Scripture, Sharon in its northern part from Cæsarea to Joppa,¹ and in its southern from thence to Gaza it is called Shefelah, or "low country," in the authorized version "the valley."² Eastward the plain is bounded by the hill country of Mount Ephraim, and southward by the desert. It possesses a rich vegetation, which especially shows itself in the fine quality of its pastures; it is also well cultivated for Palestine, and contains a good number of villages. The whole coast from Tyre to Sidon possesses not a single bay except that of Acre.

¹ 1 Chron. xxvii.—xxviii. 9. Isai. xxxiii. 9; xxxv. 2; lxx. 10. Sol. Song, ii. 1.

² Josh. xi. 16. Jer. xxxii. 44; xxxiii. 18. 1 Macc. xii. 3.

Having thus glanced over the entire country west of the Jordan from north to south—from Lebanon to the great Arabian desert, we will now proceed to the mountain chains east of the Jordan.

From the highest point of Jebel esh-Sheikh branches off a low range of hills running towards the south, under the name of Jebel Heish, which ends north of the Sea of Tiberias, in the Tel el-Faras. Around these hills is a high open plain, which is bounded southward by Jebel Ajlun, and eastward by a range of hills, which extends from Jebel Kesweh, south of Damascus, to Mount Hauran. This high plain has in different parts different names; the northern part along Jebel Heish, is called Jedur (the ancient Iturea); south of that as far as the river Yarmuk el Mandhur is the Jaulan (the ancient Gaulanitis), and the country from hence to Jebel Ajlun includes the district of Bottin and Ezzuweit. That part of the plain lying east of this is called the Hauran (the ancient Auranitis), as far as to the above-mentioned hills; and here again more easterly is the district called Lejah (the ancient Trachonitis). This Lejah is a plain of from two to three days' journey in length, and one in breadth, covered with masses of black basalt and small irregularly formed rocky tracts of land, among which the eye finds no single object upon which it can rest with pleasure. Interspersed among the masses of rock are a number of small meadows which supply excellent pasturage for the cattle of the neighbouring Arabs.

The level of the Hauran plain is broken by a number of small hills, upon the declivities or at the bases of which most of the villages are formed. In it is situated Bozrah, the last inhabited place, whence the plain extends out into the great Arabian desert. The whole country possesses no single river which has water in summer—only wadys which are without water except in the rainy season. The inhabitants, consequently, use the water with most rigid economy, and from these wadys fill all their reservoirs, which must serve for both man and beast until the return of the rainy season. The plain produces no trees; but the growth of the grass is in many parts luxuriant, and the wheat of the Hauran is famed throughout Syria. Every hill in the Hauran, every loose stone in the fields, every stone used for building con-

sists entirely of basalt, which species of rock extends to the other side of the Sea of Tiberias as far as Tabor. "This black stone," says Seetzen, "gives the villages of this region a characteristic appearance which I have not met with anywhere beside, for there is neither tree nor shrub to be found in the plain, by which the sombre hue of these villages can be either relieved or concealed. Thus in the distance one sees nothing but great masses of basalt, which at certain distances are scattered over the plain." The Yarmuck forms the boundary between the basalt and the lime-stone regions; for all the mountains south of this river are of lime-stone, in which, as in the west, are found innumerable caves. "The whole neighbourhood of el-Bottin contains thousands of caves, which nearly all seem to have been formed by the ancient inhabitants. Most of the houses in the still inhabited villages are half grottoes which have been erected against the projecting rocky walls. One sees, therefore, in every room, if we may so designate these holes, a wall of the natural rough rock, and the others of stone masonry. But beside these there are also a number of larger caves, whose execution must have cost immense labour, because they are with indefatigable industry hewn out of the rocky sides of the mountains, and the entrance to which is only by a door, also cut out of the natural rock."¹ Upon this great high plain, in a circle of about from thirty to forty miles, lie strewed a number of ruins of cities, villages, castles, temples, and palaces, which we may conclude to belong to the time of the Roman and Greek dominion in the first six centuries of our era, and evince that this region contained an abundant and wealthy population in those times.

These ruins of antiquity, often still in good preservation, the inhabitants make use of when they are in their wanderings, by taking up their abode among them. The people of the Hauran migrate from one village to another, and in every one they find commodious dwellings in the ancient buildings: a camel carries their families and their utensils, and as they are bound to no place, either by culture or possession of ground, it is not difficult for them to leave the place of their birth.² The most considerable

¹ Seetzen.² Burckhardt.

elevation in the Hauran is that part situated at the southern angle, Jebel Hauran, whose highest point rises like a cone out of the range of hills. The mountain group is covered with forests, and many considerable wadys have their source there. East and south of it extends the great desert, but for three days' journey there is yet good arable soil, which is broken by many hills, and covered with the ruins of many cities. The name of the desert changes at every tract, and the whole is sometimes called Tellul from its tels or hills. Brooks are not found therein, though water is easily obtained by digging to the depth of 30 or 40 feet.

Where this desert ends, the sandy desert begins, called el-Hammad, which extends eastward as far as the Euphrates. South of this high plain others join it. The next is Jebel Ajlun, which is very bushy and woody, and the mountain region of Morad: these extend as far as Wady Zerka (Jabbok), and that river separates them from the district Belka, which extends as far south as the Wady Mojib (Arnon). The mountains of Morad are considerably higher than those of the Belka. In the northern part of the latter rises Jebel Jelad—the most important; it is about 2½ hours wide from east to west, and its highest summit is called Jebel Osha (Mount of Hosea), because upon it is shown the alleged grave of this prophet. Here the forests thicken, and consist of oaks, terebinths, and walnut trees. In the name Jelad we easily recognise that of the Gilead of the Old Testament, which includes not only the country now so called, but also Morad and Ajlun; for Jacob in his flight from Mesopotamia came first to Mount Gilead, and went then to the south side of the Jabbok. South of Jebel Jelad as far as Wady Mojib (the Arnon of the Old Testament) is table land, “The Plain” in the Old Testament,¹ which continues as far as Kerak to somewhere just beyond the small river Ahay; here a few mountains rise as Jebel Attarus and Jebel Shihan. On the eastern side of the southern part of this high plain, just opposite to the mouth of the river Arnon eastward, there is a range of low hills which extend for about three or four hours from north to south. South from these begins a range of lower hills, which are called el-Tarfuyeh, and more south

¹ Num. xxi. 11.

Urukariyeh; they then turn westward, and run out southwest from Kerak.

In this chain of mountains Von Raumur finds the mountainous district Abarim of the Old Testament,¹ of which Mount Pisgah and Mount Nebo are separate peaks; from the latter of which the dying Moses beheld the Land of Promise.² Seetzen, Burckhardt, and others have however sought Mount Nebo in Attarus, which however does not any more than this conform to the statement of the Old Testament, that the mountain was "over against Jericho." In the mountains opposite Jericho there is no one that rises high enough to be taken for the Nebo of the Holy Scriptures. Robinson thinks it may perhaps suffice to consider that Moses simply went from the plain to any one high point of the contiguous mountains from which he could obtain a view of the surrounding country over the valley of the Jordan and the mountainous district of Judea.

Lastly, in the extreme south we come to a vast chain of mountains, which under the names Jebel and Sheriat (Seir), extend about four days' journey as far as the Ælanitic Gulf.

¹ Josh. xiii. 16; xvii. 21.

² Deut. xxxii. 48; xxxiv. 1.

THE WATERS.

THE MEDITERRANEAN SEA, the western boundary of Palestine, is called in the Bible the Great Sea,¹ "the *Uttermost Sea*," properly "the *Hinder Sea*," that is, the Western Sea;² for the names of the cardinal points with the Hebrews being formed by directing the face towards the east—"before" is east, "behind" is west, "right" is south, and "left" is north. It is also called the "*Sea of the Philistines*," or sometimes simply *The Sea*.³ The coast in the northern part, from Tyre to Acre, is steep and rocky; the south is, on the contrary, flat and sandy. Good harbours are rarely found, and this, with the circumstance that in the Old World maritime traffic had been from the most ancient times in the hands of the Phœnicians and Egyptians, sufficiently explains why, although in the vicinity of the sea, the Israelites were not a commercial people.

The most important waters in the interior of the country are the Jordan, with the two lakes of Gennezareth and the Dead Sea. All the other rivers besides the Jordan are for the most part mere winter-brooks, which only have water during the rainy season, and in the summer are dried up.

THE RIVER JORDAN.—This river has its origin among the mountains, thirty or forty miles north of the sea of Galilee. The original source is a large fountain just above Hasbeiya, twenty miles above Baniyas, or Cæsarea Philippi, and the ancient idolatrous city of Dan, where again are large fountains, which have usually been regarded as the head waters of the Jordan.

The streams from these latter fountains soon unite and form a small river, which, after running a short distance further, unites with the Hasbany. The several sources of the Jordan have been recently explored by the Rev. Mr. Thompson, an American missionary, from whom we have the first authentic account of these interesting localities. His description of the fountain near Hasbeiya is as follows:—

¹ Num. xxxiv. 6, 7.

² Deut. xi. 31.

³ 1 Kings, v. 9. 1 Macc. xiv. 34; xv. 11.

"The fountain lies nearly north-west from the town, and boils up from the bottom of a shallow pool, some eight or ten rods in circumference. The water is immediately turned, by a strong dam, into a wide mill-race. This is undoubtedly the most distant fountain, and therefore the true source of the Jordan. It at once, even in this dry season, forms a considerable stream. It meanders for the first three miles through a narrow, but very lovely and highly cultivated valley. Its margin is protected and adorned with the green fringe and dense shade of the sycamore, button, and willow-tree, while innumerable fish sport in its cool and crystal bosom. It then sinks rapidly down a constantly deepening gorge of dark basalt for about six miles, when it reaches the level of the great volcanic plain extending to the marsh above the Huleh. Thus far the direction is nearly south; but it now bears a little westward, and, in eight or ten miles, it enters the Lake Huleh not far from its north-west corner, having been immensely enlarged by the waters from the great fountains of Banias, Tel el-Kady, el-Mellahah, Derakit or Belat, and innumerable other springs.

The distance from the fountain of Hasbany to the lake cannot be less than twenty-five miles, and nearly in a straight direction. The Huleh may be eight miles long; and the river, after it issues from the lake, preserves the same southerly course, until it falls into the sea of Tiberias. The great fountain of Hasbany, therefore, has an indisputable title to stand at the head of the springs, and fountains, and lakes of this very celebrated and most sacred river."

The second source of the Jordan is the fountain Tel-el Kady, sixteen or eighteen miles south of Hasbany. This is at the head of the great marsh north of the Huleh, two or three miles west of Banias or Panias, the ancient city of Casarea Philippi. The tel itself marks the site of the more ancient city of Dan, recognised as the northern limit of Palestine, in the proverbial expression "from Dan to Beersheba," and yet more notorious as the principal seat of the idolatrous worship of the Jews.

The tel (or hill) is elevated about forty or fifty feet, and its figure is circular, or rather oval, being longest from east to west. One part of it is covered with oak trees, and another part with thick brushwood and briars. It is evidently an

extinct crater, about half a mile in circumference. On the south-western side, the wall of this crater has been partly carried away by the action of the great fountain, which gushes out all at once a beautiful river of delicious water, several times larger than the stream at Banias.

"The fountain," says Mr. Thompson, "in reality first appears in the centre of the crater. The great body of water, however, glides underneath the lava boulders, and rushes out at the bottom of the tel on the west. But a considerable stream arises to the surface within the crater, and is conducted over its south-western margin, and drives a couple of flouring-mills, which are overshadowed by some magnificent oak trees, and almost buried beneath the luxuriant vegetation of the place. The two streams unite below the mills, forming a river forty or fifty feet wide, which rushes very rapidly down into the marsh of the Huleh. There were a multitude of turtles sunning themselves on the rocks around. The miller, with whom I happened to be acquainted, pointed out to me a clump of trees about three miles to the south-west, where he assured me the stream from Banias unites with this from the Tel. This junction is in the marsh, a short distance to the north of a huge mound, very similar to the Tel el-Kady, and which, in all probability, is also an extinct crater. My informant had often been there, and I understood him to say that the river, after the junction, flowed along on the north of the mound until it fell into the Hasbany, which I have before mentioned as the main stream of the Jordan. I thought also that I could trace the course which he pointed out through the tall reeds of the marsh, down to the point where these two main streams come together."

The fountain at Banias is nearly as large as this at Tel el-Kady, and gushes out in a full stream from the base of a mountain in the midst of the ruins of Cæsarea Philippi.

The western borders of Lake Huleh and the great marsh above it are skirted by a high ridge of mountains, from the base of which spring several large fountains, which discharge their waters into the lake and the river above as additional contributions to the Jordan.

LAKE HULEH. THE "WATERS OF MEROM."—The lake

itself into which these waters are collected, is of a triangular or funnel shape, five or six miles broad at its base, and tapers down to an apex at its outlet, at a distance of six or eight miles from the northern base. The modern name of this collection of waters is Bahr el-Huleh, or the lake Huleh; in the Scriptures it is known as the Waters of Merom. It is at the outlet of this lake that the river assumes the name of the Jordan.

We subjoin the Rev. W. Thompson's correct and graphic description of these waters, and of the great marsh above them, which, according to his estimate, is not less than eight or ten miles square :

"As the lake narrows towards the outlet, the plain on the west widens, forming a beautiful and very fertile champaigne called Ard el-Khait. The lake itself is also called el-Khait by the Arabs. The water was clear and sweet, and the shore muddy when we visited it. But a little further south, as the Arabs informed us, it is abrupt and stony; and such was its appearance. Its surface is, in many places, covered with a marsh plant, having very broad leaves. On its bosom were sporting a variety of water fowl. By our estimate the lake may be about seven miles long, and its greatest width six. But it very rapidly narrows on the western side towards the outlet of the Jordan. On the north, the lake and the marsh blend and intermingle; but on all other sides the Huleh is as well defined as any other lake. The land is in fact ploughed quite down to the edge of the water.

During the dry season of the year the Arabs pasture their cattle on the northern part of the marsh, and appear to penetrate as far down as the great mound already mentioned. Below this it is wholly an impassable swamp. I asked an Arab if I could not reach the lake through the marsh. He regarded me with surprise for some time, as if to ascertain whether I was in earnest, and then lifting his hand, he swore by the Almighty, the Great, that not even a wild boar could get through. This is probably correct.

The whole taken together is the largest marsh I have seen. It is perfectly level, and covered with flags and rushes. Flocks almost innumerable of white sheep and black goats, each with its shepherd before and dogs behind, are seen from early dawn till evening, sauntering lazily along the eastern,

northern, and western shores of the marsh. Droves of camels, and herds of cows and buffaloes also enliven every part of the plain; whilst low ranges of tents here and there stretch their black curtains along the reedy marsh, and associate what is every-day and common-place with what is ancient and patriarchal."

About ten miles south of the lake Huleh, the Jordan flows into the lake of Gennezareth. Between the two lakes there lies a tract of high uneven table land, through which flows the Jordan into a narrow and somewhat tortuous valley, the upper part a rapid stream, and the lower slow and turbid. About half an hour below the lake Merom an old basaltic stone bridge, still in good preservation, goes across the river. It is called Jacob's Bridge, which name it owes to the legendary belief that Jacob on his return from Mesopotamia crossed the Jordan at this place.¹ Its erection took place probably about the fifteenth century. It is about sixty paces long, and is supported by four arches, and on its eastern side is a tolerably extensive khan. The river here is about eighty feet wide, and its depth is in few places over four feet. Beside many other water plants, the papyrus reed² grows here in large quantities, and to a considerable height. Further down upon the shores are found the Zakkum tree³, Christ's Thorn⁴, so called because it is supposed to have formed our Lord's thorny crown; and among these are seen profusely the blooming shrub of the Oleander.

THE LAKE OF TIBERIAS has several names in the Bible. In the Old Testament it is called the *Sea of Chinnereth*, from a town of that name upon its shores. It is thus called in the Old Testament only.⁵ In the Apocryphal books it is called the *Water of Gennessar*;⁶ in Josephus the *Sea of Gennessar*; and in the New Testament, where it is very often mentioned, the *Sea of Gennezareth*, or, according to another reading,

¹ See Gen. xxxii. 22; xxxiii. 17, 18.

² *Cyperus Papyrus*.

³ *Elaagnus angustifolius*; narrow-leaved Oleaster, or Chaste Olive Tree.

⁴ *Rhamnus spina Christi*.

⁵ Num. xxxiv. 11. Josh. xii. 3; xiii. 27.

⁶ 1 Macc. xi. 67.

Genesear, or the *Sea of Galilee*.¹ On the shores of this lake our Saviour generally dwelt, and many of his miracles took place upon and near it.² Such recollections, in conjunction with the quiet, clear surface of the lake, and the deep blue heavens which arch it over, may well awake the deep emotion with which the scene has been by most travellers surveyed. The Sea of Tiberias is a wide expansion of the Jordan, in a deep valley encircled by mountains, which usually rise from the water's edge in steep acclivities, until they reach the height of 1000 or 1200 feet, except in the north-west, where the hills are lower and more broken. Occasionally they recede a little from the shore and form small plains of extreme fertility. The lake is about twelve miles long, and five broad; the waters are pure and limpid, and abound with fish as in the time of our Saviour. From its position between high hills, it is exposed to sudden gusts of wind, as in our Lord's time. There was, at the last accounts, not a single boat upon the lake; the last frail bark employed in bringing wood from the opposite shore, having been purchased, and subsequently abandoned in the Jordan by the American expedition.

The rocks around the lake are lime-stone, and the whole region is volcanic. Near Tiberias (which is the only town on the lake), on the south-west shore, are several hot-springs, and on the opposite side several others, at a short distance from the shore. The opinion has been advanced that the lake itself occupies the crater of an extinct volcano. According to the measurement of Lieutenant Symonds, the surface of the lake is 32,898 feet below the level of the Mediterranean.

✓ The scenery of the lake has not the stern and awful features of the Dead Sea, but is more rich in hallowed associations, and more attractive in the softened beauties of the landscape. The view of it from the western height breaks upon the approaching traveller with singular power.

"We were," says Dr. Olin,³ "upon the brow of what must

¹ Matt. iv. 18; xv. 29. Mark, i. 16; vii. 31. John, vi. 1. Or Sea of Tiberias, John, vi. 1; xxi. 1.

² Matt. xiii. 2; viii. 23—27. Mark, vi. 28. Luke, v. 1—8. John, xxi. 1—11.

³ *Travels in the East*, ii. 388, 389. 1843. New York.

appear to a spectator at its base a lofty mountain, which bounds the deep basin of the Sea of Galilee, and forms the last step in the descent from the very elevated plain over which he had journeyed during the long day. The sun had just set behind us in a blaze of red light, which filled the western sky for many degrees above the horizon, and was slightly reflected from the smooth, glossy surface of the beautiful lake, whose opposite shore was visible for many miles on the right and left, rising abruptly out of the water into an immense and continuous bulwark, several hundred feet in height, grand, massive, but softened by graceful undulations, and covered with a carpet of luxuriant vegetation from the summit quite down to the water's edge. Beyond the lake stretched out a vast, and, to our eyes, a boundless region, filled up with a countless number of beautiful rounded hills, all clad in verdure, which at this moment was invested with a peculiar richness of colouring. In the remote distance, though full in our view, the snowy top of Mount Hermon was still glittering and basking in the beams of the sun, while a chaste, cool drapery of white, fleecy clouds hung around its base. The green, graceful form of Mount Tabor rose behind us, while over the broad and well-cultivated plain, the numerous fields of wheat, now of a dark luxuriant green, contrasted very strongly and strangely with intervening tracts of red, freshly-ploughed land. Independent of sacred associations, this was altogether a scene of rare and unique beauty, nay, of splendid magnificence."

The picturesque beauties of this charming scenery frequently attracted the admiring gaze of this traveller, as he reluctantly retired on his way to Safet.

"The sea is almost continually in sight, and the different elevations, and ever-shifting points of view from which it was seen, gave to this lovely expanse of water, reposing in its deep bed, lustrous and glittering in the sunbeams like molten silver, an endless variety of interesting forms and aspects. I thought some of these views the most exquisitely beautiful of any I had enjoyed of this deeply interesting region, but perhaps it was because they were parting views of a region so honoured and hallowed by the presence and ministry of the adorable Saviour. My eye rested upon the 'Sea of Galilee,' 'the coast of Magdala,' and the 'land of Gennesaret,' upon the

site of Chorazin, Bethsaida, and Capernaum—"the cities where most of His mighty works were done." It 'passed over to the other side,' and traced in various directions across the shining lake the probable track of the 'little ships' in which 'He went about doing good,' and that along which He came to his disciples, 'walking on the sea,' and where 'He rebuked the winds and the sea, and there was a great calm.' Surely no region on earth but Jerusalem and its environs alone is richer in affecting associations; and I felt now as I did upon bidding adieu to the holy city, saddened and quite overpowered with the thought that I should commune with these endeared scenes no more."¹

It is, however, to be observed that other travellers give a somewhat different impression of the scenery; this we apprehend depends much upon the time of the year in which the visit is made, whether in spring, when the scenery is invested with a refreshing green from the recent rains, or in summer and autumn, when every green thing has been dried away by long-continued drought.

THE RIVER JORDAN offers that portion of its course, which is historically the most interesting, and geographically the most important, in its way from the Lake of Tiberias to the Dead Sea, in which its waters are lost. This portion of the river was recently known only at one or two points, but has lately been explored through its whole extent by Lieutenant Lynch, of the American navy, who at his own request, was sent by the Government with a party of picked men, and with proper boats, on this particular and very interesting service. This was in 1848. It is true that, in the preceding year, the whole of this portion of the river had been explored by a British officer, Lieut. Molyneux, of H.M.S. *Spartan*. But the river was too low to enable him to pass down in his boat from the one lake to the other, as the Americans did. It was carried partly on a camel, and the lieutenant made his journey by land. Besides, even if he had done this, the public would not have reaped the benefit, for his untimely death prevented the results of his observations from being imparted to the world. The notes which he left

were also in cipher, and not likely to be rendered available; and their value is now, indeed, superseded by our acquaintance with the more complete exploration by Lieut. Lynch and his companions.

The boats provided in America for this service were of metal—one of copper, and the other of galvanized iron. These were mounted on trucks, and drawn by camels from the sea-shore across the country to the Lake of Tiberias. Here the only native boat upon that once populous lake was taken into the service of the party, and the three proceeded together to thread the whole course of the lower Jordan to the Dead Sea.

There was, in fact, an important geographical problem to be solved. It had been ascertained that the Dead Sea was more than a thousand feet below the level of the Lake of Tiberias—and as the distance between the two was but sixty miles, this would give a fall of about twenty feet per mile—greater, it was then thought, than any river in the world exhibited. The Mohawk river in America was held to be the one of greatest fall, and that averages not more than four or five feet to the mile; but it is now known that the Sacramento, in California, has a fall of two thousand feet in twenty miles, or an average of one hundred feet to a mile. It was then, however, thought that such a fall as it seemed necessary to suppose in the case of the Jordan, from the difference of level between the two lakes which it connected, was without example; and as the course was presumed to be tolerably straight, and as it was not known to contain any rapids, an error in the calculation of the difference of level between the two lakes was more than suspected. This problem it was left for Lieut. Lynch to set at rest. In the first place, the river is full of rapids. The boats plunged down no less than twenty-seven very threatening ones, besides a great number of lesser magnitude; and then, although the direct distance does, as stated, not exceed sixty miles, the course of the river is made at least two hundred miles by the exceedingly tortuous course of its stream. This reduces the fall to not more than six feet in the mile, for which the numerous rapids in the river sufficiently account.

The descent by the river occupied no less than a week. So great were the difficulties caused by the rapids, that in

two days not more than twelve miles were accomplished; and on the third day the wooden boat brought down from the sea of Galilee was abandoned on account of her shattered condition. None but metal boats could have stood the severe work of this passage. It was, nevertheless, made at the season of flood—at the same time as the Israelites passed the river—and which, although the most unfavourable without boats, should be the most favourable with them. In fact, it is stated, that a few weeks earlier or later the passage down the river in boats would, as in the case of Lieut. Molyneux, have been impracticable, from the want of sufficient water to carry them over the rapids.

The wide and deeply-depressed plain or valley (Ghor) through which the river flows is generally barren, treeless, and verdureless; and the mountains, or rather cliffs and slopes of the river-uplands present, for the most part, a wild and cheerless aspect. We have no generalized description of the river; but the following condensed account, which applies to the central part, may be taken as sufficiently indicating the general character of the whole.

“The mountains towards the west rose up like islands from the sea, with the billows heaving at their bases. Deep rooted in the plain, the bases of the mountains heaved the garment of earth away, and rose abruptly in naked pyramidal crags, each scar and fissure as plainly distinct as if we were within reach, and yet we were hours away; the laminations of their strata resembling the leaves of some gigantic volume, wherein is written, by the hand of God, the history of the changes he has wrought. The plain, that sloped away from the bases of the hills, was broken into ridges and multitudinous cone-like mounds, resembling tumultuous water at the meeting of two adverse tides; and presented a wild and chequered tract of land, with spots of vegetation flowering upon the frontiers of irreclaimable sterility. A low, pale, and yellow ridge of conical hills marked the termination of the higher terrace, beneath which swept gently this lower plain with a similar undulating surface, half redeemed from barrenness by spare verdure and thistle-covered hillocks. Still lower was the valley of the Jordan—the sacred river! its banks fringed with perpetual verdure, winding in a thousand graceful mazes; the pathway cheered with songs of birds, and its own

clear voice of gushing minstrelsy; its course a bright line in this cheerless waste. Yet, beautiful as it is, it is only rendered so by contrast with the harsh calcined earth around."¹

The waters of the Jordan are described as being clear and transparent, except in the immediate vicinity of the rapids and falls; and numerous fish are seen in its deep and steady course. There is no trace of the lions and bears which once were found in the thickets; but the tracks of a leopard² were observed, and several wild boars were noticed.

On approaching the Dead Sea, the mountains on either hand recede, or rather, the cleft which forms the valley of the Jordan widens, having a broad plain traversed by the river—the portion on the west being called “the plain of Jericho,” and that on the east the “plain of Moab.” It was here that the Israelites crossed; and here, probably, that Jesus was baptized of John, when multitudes resorted to his baptism. In that belief, and in the persuasion that the same spot was the scene of both events, a pilgrim host comes yearly from Jerusalem at Easter to bathe in the Jordan. This part of the river has, therefore, been the most visited, and is the best known. The American expedition adds nothing to the information previously possessed respecting this portion of the river. The lofty mountains that bound the valley of the Jordan on both sides, continue to bear the same essential characteristics which have been already indicated. Those to the west are the most precipitous, while the eastern, rising by a more gradual slope, attain to nearly double their elevation. The plain, generally, is bare of vegetation; but about a mile from the river, a meagre sprinkling of shrubs begins to appear, giving the plain here much the appearance of the more verdant parts of the Arabian desert. Half a mile further we descend to a lower stage of the plain, into what may be properly regarded as the outermost channel of the river. This is separated from the higher level by a bank of marl or clay, from thirty to forty feet in height, generally precipitous, but cut through in many places by channels, formed perhaps by the passage of the water that falls in the rainy season upon the upper plain. The plain, along the

¹ Lynch's *Narrative of the Expedition to the Dead Sea and the Jordan*, pp. 232, 233.

² They say “tiger,” ignorant that Palestine never had tigers.

base of this high bank, is covered with mud, but clay predominates towards the river, on approaching to which, one is soon involved in a jungle of luxuriant shrubs and low, tangled bushes. The immediate banks of the river are covered with a low, luxuriant forest of willows, oleanders, tamarisk, and cane. The highest of the trees do not attain an elevation of more than thirty or forty feet, and few of them are more than five or six inches in diameter. The willow is held in high estimation by the pilgrims, who prefer it for staves, which they dip in the river and preserve as sacred memorials. It is this part of the channel, this lower terrace, covered towards the stream with jungle, which is covered with water when the river is in flood. Hence the Scripture alludes to the wild beasts driven from their retreats in the thickets by "the swellings" of the Jordan. Jer. xlix. 19. The inundation does not now, nor is there any probability that it ever did, extend beyond the wooded verge of this lower terrace. Just beyond this narrow fertile tract, the ground rises several feet, and the region extending thence to the high bank, is quite too elevated to allow of the supposition of its being inundated by the overflowing of the river. It exhibits no traces of such inundation; and although the river is usually visited at the season of flood in the spring, no traveller has ever seen the waters extend beyond the narrow verge already described. The language of the text, in Joshua iii. 15, "Jordan overfloweth all his banks all the time of harvest," does not necessarily imply an inundation of greater extent than this.

In its proper channel, when the bed is full, but not overflowed, the river is in this part from thirty-five to forty yards wide. The stream sweeps along with a rapid, turbid current. The water is discoloured, and of a clayey hue, not unlike that of the Nile, and although muddy is pleasant to the taste. It has the appearance of being deep; but we do not know that the depth has been ascertained. Persons entering the stream are soon out of their depth, and are borne rapidly towards the Dead Sea by the current.

It will from these particulars be seen, that although only relatively and historically an important river, the Jordan still satisfies abundantly all the statements made in reference to it by the sacred writers. It still "overfloweth all its banks

in harvest;" and a miracle would be no less necessary now than in the days of Joshua, to enable an immense multitude of men, women, and children, and flocks and herds, unprovided with boats, to pass it at that season.

THE DEAD SEA.—The name of "the Dead Sea" is not known in Scripture, in which the lake so designated is called by the various names of the *East Sea*, the *Sea of Sodom*, the *Sea of the Desert*, and the *Salt Sea*. In Josephus and the classical writers, it appears under the name of the Lake of Asphaltites, from the great quantities of asphaltum or bitumen it produced. The now current name doubtless originated in the belief that no living thing could subsist in its waters. There is no mention of it or allusion to it in the New Testament, and in the Old Testament its occurrence under the names just indicated is less frequent than the geographical importance and the remarkable nature of this lake might lead us to expect.

Through the recent exploration by Lieutenant Lynch, of which we have already spoken in connection with the river Jordan, we are now in possession of as much information respecting this lake as we are ever likely to acquire. It is indeed curious that although the primary object of the American expedition was the exploration of the Dead Sea, and the passage down the Jordan was only incidental to that exploration, yet the information afforded respecting the river is more important than that supplied respecting the lake. This is because the Jordan had not previously been explored, and the information supplied concerning it was altogether new; but the Dead Sea had been carefully examined at different points, and a tolerably correct idea of its extent, its form, its general character, and the phenomena which it exhibits, had already been collected from the reports which various travellers had given respecting this lake; it was not therefore left for Lieutenant Lynch and his adventurous companions to discover much that was new, so much as to verify existing accounts, and to establish on the basis of a scientific survey, facts already generally known. There had long been a craving desire in some minds to make a thorough exploration of this sea. In 1835 an Irish traveller named Costigan, after an exposure of eight days upon the water,

died in a vain attempt to explore the lake; and his sole attendant in the expedition was too ignorant to afford any satisfactory information as to the results.

On the more recent occasion it is somewhat singular that a plan for exploring the lake was formed at nearly the same time by two scientific gentlemen and skilful seamen, one Lieutenant Molyneux of the British navy, and the other Lieutenant Lynch of the United States' service. The plans of these two officers for approaching and exploring the lake were remarkably similar; although neither could know that the thoughts of the other were in that direction at all. "But," as an American writer observes, "that two navy officers of different services, and in parts of the world far remote, should each without the knowledge of the other be engaged with the same original idea, is one of those curious coincidences of mental sympathy which is sometimes observed to take place among men of science. The coincidence is as striking as the case of Le Verrier and Adams with the new planet."

On the 20th of August, 1847, Lieutenant Molyneux of Her Majesty's ship "Spartan," was landed at Acre with a few hands. Hiring guides, camels, and horses, he started early the next morning with the ship's dingey, a very small boat, for the lake of Tiberias, and on the 23rd he was embarked upon its waters. The natives were very averse to his descending the Jordan; but by a show of arms, and by threats to shoot the Sheikhs who annoyed him by the way, he made good his passage, which was however partly accomplished by land, owing to the river being in parts too low at that season to float his vessel. The 3rd of September found him fairly embarked on the Dead Sea. The greatest depth which he found is said to have been 1350 feet. At noon on the 5th, the party returned to their tent on the shore, completely worn out. Every person and thing in the tent was covered with an offensive shiny substance from the water. The iron was corroded, and looked as if covered with coal tar. Having disembarked, the dingey was again mounted on the backs of camels, and the party proceeded with it to Jerusalem. Lieutenant Molyneux returned to his ship by way of Jaffa, and died soon after getting on board, without having been able to prepare any account of his exploration. The materials left behind him being all "in cypher"—perhaps short-hand rather, and we

should suppose might yet be decyphered ; but this has ceased to be a subject of anxiety, since we have the results of the more complete American expedition, which spent no less than three weeks upon the lake. That expedition was in preparation in America at the time of Lieutenant Molyneux's fatal attempt, and seven months after he abandoned the lake the Americans started from Acre on the same exploration.

The results of that exploration, so far as regards the Jordan, have been already given. The following statement of the result as respects the Dead Sea is prepared from the "Narrative" of Lieutenant Lynch, with a few touches from the less complete statement of another person, apparently a private sailor.¹ We shall first state the general result of the exploration, and then particularly notice such observations as bear upon the old opinions respecting the Dead Sea.

The expedition spent no less than twenty-two nights upon the lake. During this time the whole circuit of it was made, including the back-water at the southern extremity, which had never before been explored in boats. Every object of interest upon the banks was examined ; and the lake was crossed and re-crossed in a zigzag direction through its whole extent, for the purpose of sounding. The figure of the lake, as laid down in the sketch-map, is somewhat different from that usually given to it. The breadth is more uniform throughout ; it is less narrowed at the northern extremity, and less widened on approaching the peninsula in the south. In its general dimensions it is longer, but is not so wide as usually represented. Its length by the map is forty miles, by an average breadth of about nine miles. The observations and facts from day to day are recorded in Lieutenant Lynch's book ; and it is by reading them that the reader must realize the impressions which the survey is designed to produce, for the author does not combine his results in one clear and connected statement ; unless perhaps in the following passage, which is the substance of his communication to his government, written upon the spot :—

"We have carefully sounded the sea, determined its geographical position, taken the exact topography of its shores,

¹ Published under the name of "One of the Party,"—but which, for convenience, we shall indicate by the name of the editor Montague ; the book, though of little value, has some truthful touches.

ascertained the temperature, width, depth, and velocity of its tributaries, collected specimens of every kind, and noted the winds, currents, changes of the weather, and all atmospheric phenomena. These, with a faithful narrative of events, will give a correct idea of this wonderful body of water as it appeared to us.

From the summit of these cliffs, in a line a little north of west, about sixteen miles distant, is Hebron, a short distance from which Dr. Robinson found the dividing ridge between the Mediterranean and this sea. From Beni Naim, the reputed tomb of Lot, upon that ridge, it is supposed that Abraham looked 'toward all the land of the plain,' and beheld the smoke 'as the smoke of a furnace.' The inference from the Bible, that this entire chasm was a plain sunk and 'overwhelmed' by the wrath of God, seems to be sustained by the extraordinary character of our soundings. The bottom of this sea consists of two submerged plains, an elevated and a depressed one; the last averaging thirteen, the former about *thirteen hundred* feet below the surface. Through the northern, and largest and deepest one, in a line corresponding with the bed of the Jordan, is a ravine, which again seems to correspond with the Wady el-Jeib, or ravine within a ravine, at the south end of the sea.

Between the Jabbok and this sea, we unexpectedly found a sudden break down in the bed of the Jordan. If there be a similar break in the water-courses to the south of the sea, accompanied with like volcanic characters, there can scarce be a doubt that the whole Ghor has sunk from some extraordinary convulsion, preceded most probably by an irruption of fire, and a general conflagration of the bitumen which abounded in the plain. I shall ever regret that we were not authorized to explore the southern Ghor to the Red Sea.

All our observations have impressed me forcibly with the conviction that the mountains are older than the sea. Had their relative levels been the same at first, the torrents would have worn their beds in a gradual and correlative slope; whereas, in the northern section, the part supposed to have been so deeply engulfed, although a soft, bituminous limestone prevails, the torrents plunge down several hundred feet, while on both sides of the southern portion the ravines come down without abruptness, although the head of Wady

Kerak is more than a thousand feet higher than the head of Wady Ghuweir. Most of the ravines, too, have a southward inclination near their outlets; that of Zerka Main or Callirohoe especially, which, next to the Jordan, must pour down the greatest volume of water in the rainy season. But even if they had not that deflection, the argument which has been based on this supposition would be untenable; for tributaries, like all other streams, seek the greatest declivities without regard to angular inclination. The Yarmuk flows into the Jordan at a right angle, and the Jabbok with an acute one to its descending course.

There are many other things tending to the same conclusion; among them the isolation of the mountain of Usdum; its difference of contour and of range, and its consisting entirely of a volcanic product.

But it is for the learned to comment on the facts we have laboriously collected. Upon ourselves the result is a decided one. We entered upon this sea with conflicting opinions. One of the party was sceptical, and another, I believe, a professed unbeliever of the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain. I record with diffidence the conclusions we have reached, simply as a protest against the shallow deductions of would-be-unbelievers."¹

The reader finds little in this to confirm the ancient and popular impressions regarding the Dead Sea; and on examining the report of daily observations, mixed up as it is with personal incidents and circumstances, as little is found, while much may be detected which accounts for the origin of the impressions which vulgar tradition has brought down to us. In fact, all recent research confirms the intimations which the Scriptures furnish, and disproves almost everything which these intimations do not comprise.

We no sooner, however, get out of the Bible into the Apocrypha, than we are in the region of exaggeration and tradition. The author of the Wisdom of Solomon, speaking of the cities of the plain, says—"Of whose wickedness even to this day the waste land that smoketh is a testimony, and

¹ *Narrative*, pp. 378—380.

plants bearing fruits that never come to ripeness; and a standing pillar of salt is a monument of an unbelieving soul."—x. 7. Here are three points—smoke rising from the lake; plants whose fruits will not ripen in this atmosphere; and the pillar of salt into which Lot's wife was turned.

Now it must be confessed that this smoke was a very suitable incident for the imagination to rest upon. It was in keeping. It agreed with the doom in which at least the southern gulf of the lake originated, and suggested that the fires then kindled, and by which the guilty cities were consumed, still smouldered in the depths or upon the shores of the asphaltic lake. This smoke, however, turns out to be no other than the dense mist from the active evaporation going on upon the surface, which often overhangs the lake in the morning, and is only dissipated as the sun waxes hot. This is frequently mentioned by the expeditionists. It is seen not exclusively in the morning:—

"At one time to-day the sea assumed an aspect peculiarly sombre. Unstirred by the wind, it lay smooth and unruffled as an inland lake. The great evaporation enclosed it in a thin transparent vapour, its purple tinge contrasting strongly with the extraordinary colour of the sea beneath, and where they blended in the distance, giving it the appearance of smoke from burning sulphur. It seemed a vast caldron of metal, fused but motionless."¹

The idea of fire, which is connected with that of smoke, may in part also have originated in the intensely phosphorescent character of these heavy waters by night. We are not certain that this has been noticed by any other than the present travellers. "The surface of the sea," says Lieutenant Lynch, "was one wide sheet of phosphorescent foam, and the waves, as they broke upon the shore, threw a sepulchral light upon the dead bushes and scattered fragments of rock."

Then there are the "fruits which will not ripen." It is evident that there are many plants to which the saline exhalations and intense heat of the deep basin of the Dead Sea must be uncongenial, and which will therefore scarcely bring forth fruit to perfection; but there are others with which these conditions agree well, and which will there yield their

fruits. There is not much evidence on this subject to be found in travellers, who have seldom been there in the season of fruit. But the expeditionists found divers kinds of plants and shrubs in vigorous blossom, and which might therefore be expected to yield their fruits in due season. However, the general character of the shores is dismal, from the general absence of vegetation except at particular spots; and it must be admitted that the exhalations and saline deposits are as unfriendly to vegetable life as the waters are to animal existence.

We suspect, however, that the writer of Wisdom had in view those same famous apples of Sodom, of which Josephus speaks as of a peculiar product of the shores of this lake. "These fruits," says Josephus, "have a colour as if they were fit to be eaten; but if you pluck them with your hands, they dissolve into smoke and ashes." So Tacitus: "The herbage may spring up, and the trees may put forth their blossoms, they may even attain the usual appearance of maturity, but with this florid outside, all within turns black, and moulders into dust." This plant has of course been much sought after by travellers. Hasselquist and others thought it the fruit of the *Solanum Melongena* or egg-plant, which is abundant in this quarter, but which only exhibits the required characteristics when attacked by insects. But since Seetzen and Irby and Mangles, there has been no question that the renowned "apple of Sodom" is no other than the *Osher* of the Arabs, the *Asclepias procera* of the early writers, but now forming part of the genus *Calotropis*. The plant is a perennial, specimens of which have been found from ten to fifteen feet high, and seven or eight feet in girth. It is a grey, cork-like bark, with long oval leaves. The fruit resembles a large smooth apple or orange, and when ripe is of a yellow colour. It is even fair to the eye, and soft to the touch, but when pressed, it explodes with a puff, leaving in the hand only the shreds of the rind and a few fibres. It is indeed chiefly filled with air like a bladder which gives it the round form, while in the centre it is like a pod, containing a quantity of fine silk with seeds. When green, the fruit, like the leaves and the bark, affords, when cut or broken, a viscous, white, milky fluid, called by the Arabs Osher-milk (*Leben-osher*), and regarded by them as a cure for barrenness. This plant, however,

which from being in Palestine found only on the shores of the Dead Sea, was locally regarded as being the special and characteristic product of that lake, is produced also in Nubia, Arabia, and Persia; which at once breaks up this one of the mysteries of the Dead Sea. It is no doubt found on these shores from the climate being here warmer, and therefore more congenial to it than in any other part of Palestine.

As to the pillar of salt into which Lot's wife was turned, the existence of which has been recorded by many traditions, and of which so many travellers have heard vague reports from the natives; it is one of the most remarkable discoveries of our expedition, that a pillar of salt does exist, which is, without doubt, that to which the native reports refer, and which, or one like which, may have formed the basis of the old traditions. That this pillar, or any like it, is or was that into which Lot's wife was turned, is another question, which it is not needful here to discuss. The word rendered "a pillar," denotes generally any fixed object; and that rendered "salt," denotes also bitumen; and the plain significancy of the text would therefore seem to be, that she was slain by the fire and smoke, and sulphureous vapour; and her body being pervaded and enveloped by the bituminous and saline particles, lay there a stiffened and shapeless mass. The text appears to mean no more; but whether this mass may not have formed the nucleus of a mound, or even of a pillar of the same substance, forming as it were the unhonoured grave of this unbelieving woman, is a question we are not called upon to consider. If the text did require us to understand literally "a pillar of salt," we should thereby know that it existed, and should suppose it likely that it exists still; and the question would then be whether this, which our travellers have found, is *that* pillar or not. We should probably think *not*. This pillar is on the west shore of the lake, whereas the site of Zoar, to which Lot fled, has been identified on the east. Besides this pillar is upon a hill, whereas the visitation evidently befell Lot's wife in the plain. The following is the account of it which Lieutenant Lynch gives:—

To our astonishment we saw, on the eastern side of Usdum, one-third the distance from its north extreme, a lofty, round pillar, standing apparently detached from the general mass at the head of a deep, narrow, and abrupt chasm. We

immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft, slimy mud, encrusted with salt, and a short distance from the water, covered with saline fragments, and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. The upper or rounded part is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop or buttress connects it with the mountain behind, and the whole is covered with débris of a light stone colour. Its peculiar shape is attributable to the action of the winter rains. The Arabs had told us in vague terms that there was to be found a pillar somewhere upon the shores of the sea, but their statements in all other respects had proved so unsatisfactory, that we could place no reliance on them."

Among the other traditions of the lake are those which speak of the peculiar density and saline qualities of the waters; that, from the buoyancy imparted to them by this density, bodies could not sink in them; that, from the ingredients they hold in solution, no animal life could exist in these waters; and that, from the pestiferous effluvia, no birds are found near the lake, and that such as attempt to fly across fall dead upon the surface.

As to the density of the waters, it is said by Josephus that Vespasian tried the experiment of tying the hands of some criminals behind their backs, and throwing them into the lake, when they floated like corks upon the surface. This was, it must be admitted, not a very sagacious experiment, the position of the hands behind the back, wherein the dangerous weight of the arms is supported by the water, being the most favourable to floating safely in *any* waters. This, therefore, could not prove that bodies would not sink; yet being thought to prove that, or to have been intended to prove it, Dr. Pococke's assurance that he not only swam but *dived* in the water, was thought to show either that the experiment had not been correctly stated, or that the water had, in the course of ages, become more diluted than at the time Vespasian's experiment was made. This indeed is one of the points in which tradition has not erred. From the impregnation of

saline and bituminous matters, this water is greatly heavier than that of the ocean. This has been shown by many travelers for a hundred and fifty years past, and scarcely needs the confirmation which the American explorers afford. Their long stay on the lake enabled them, however, to collect a greater number of *practical* illustrations of the fact. We will put a few of them together from both the books we have named. Some of the particulars almost suggest the idea of a sea of molten metal, still fluid, though cold. The sailor, who took his share in rowing, is most sensible of one of the effects which his commander less notices—the unusual resistance of the waves to the progress of the boat, and the force of their concussion against it. There was a storm of wind when the lake was first entered; and, says this writer, “the waves, dashing with fury against the boat, reminded its bold navigators of the sound and force of some immense sledge-hammers, when wielded by a Herculean power.” Again, he dwells on “the extraordinary buoyancy of the waters, from the fact of our boats floating considerably higher than on the Jordan, with the same weight in them; and the greater weightiness of the water, from the terrible blows which the opposing waves dealt upon the advancing prows of the boat.” There was another circumstance resulting from this density, noticed by the commander, that when the sea rolled, the boats took in much water from the crests of the waves circling over the sides. Before quitting the lake, Lieutenant Lynch “tried the relative density of the water of this sea and of the Atlantic; the latter from 25 deg. N. latitude and 52 deg. W. longitude; distilled water being as 1. The water of the Atlantic was 1.02, and of this sea 1.13. The last dissolved $\frac{1}{11}$; the water of the Atlantic $\frac{1}{4}$; and distilled water $\frac{5}{17}$ of its weight of salt; the salt used was a little damp. On leaving the Jordan, we carefully noted the draught of the boats. With the same loads they drew one inch less water when afloat upon this sea than in the river.”¹

Of the experiments in bathing, little is added to those elsewhere so graphically recorded by Mr. Stephens in his *Incidents of Travels*. Stephens says, “It was ludicrous to see one of the horses. As soon as his body touched the water he was

¹ *Narrative*, p. 377.

afloat, and turned over on his side ; he struggled with all his force to preserve his equilibrium, but the moment he stopped moving he turned over on his side, and almost on his back, kicking his feet out of water, and snorting with terror." This is closely imitated by Montague, who writes, "An experiment with an ass and a horse was also made. They were separately led into the sea, and when the water came in contact with the body of the animals, it was found heavier than the body itself, and consequently supported it upon the surface. The legs of the animals being rendered useless, were brought upon the surface, and they were thrown upon their side, plunging and snorting, puzzled by their novel position."¹ Now, Lieutenant Lynch, in reporting the same experiment, expressly says, that the animals were *not* turned on their sides ; and he is at a loss to account for Stephens' statement, but by supposing that the animal was in *that* case unusually weak. He admits, indeed, "that the animals turned a little on one side," but adds, that "they did not lose their balance." A similar experiment was made at another time with a horse, which "could with difficulty keep itself upright." In bathing himself, the commander says, "With great difficulty I kept my feet down ; and when I laid [lay] upon my back, and drawing up my knees placed my hands upon them, I rolled immediately over."

The unpleasant effects of the water upon the skin have been often noticed by travellers. Our explorers, from the length of time they spent upon the lake, had the fullest opportunities of ascertaining its qualities in this respect.

"After being in it some hours it takes off all the skin, and gives great discomfort ; on washing in it, it spreads over the body a disagreeable oily substance, with a prickly smarting sensation. Another peculiarity was, that when the men's hands became wet with it in rowing, it produced a continual lather, and even the skin is oily and stiff, having a prickly sensation all over it. Hence they washed with delight, when opportunities offered, in the fresh-water streams that came down to the sea."² Again we had quite a task to wash from our skin all the uncomfortable substances which had clung to us from the Dead Sea, for our clothes and skin had become positively saturated with the salt water."³

¹ Montague, p. 219.

² Lynch, p. 181.

³ Ibid. p. 189.

But although thus unpleasant, acrid, and greasy, we are assured by Lieutenant Lynch that the water is perfectly inodorous. And he ascribes the noxious smells which pervade the shores, not, as Molyneux supposed, to the lake itself, but to the fetid springs and marshes along the shore, increased perhaps by exhalations from the stagnant pools upon the flat plain, which bounds the lake to the north. Elsewhere, he contends, that the saline and inodorous exhalations from the lake itself must be rather wholesome than otherwise; and as there is but little verdure upon the shores, there can be no vegetable exhalations to render the air impure. The evil is in the dangerous and depressing influence from the intense heat, and from the acrid and clammy quality of the waters producing a most irritated state of the skin, and eventually febrile symptoms and great prostration of strength. Under these influences, in a fortnight, although the health of the men seemed substantially sound, "the figure of each had assumed a dropsical appearance. The lean had become stout, and the stout almost corpulent; the pale faces had become florid, and those which were florid, ruddy; moreover, the slightest scratch festered, and the bodies of many of us were covered with small pustules. The men complained bitterly of the irritation of their sores, whenever the acrid water of the sea touched them. Still all had good appetites, and I hoped for the best."¹

Remarkable effects are afforded by the saline deposits upon the shores. On the peninsula towards the south end "There are few bushes, their stems partly buried in the water, and their leafless branches incrustated with salt, which sparkled as trees do at home when the sun shines upon them after a heavy sleet."²—"Overhauled the copper boat, which wore away rapidly in this living sea. Such was the action of the fluid upon the metal, that the latter, so long as it was exposed to its immediate friction, was as bright as burnished gold, but when it came in contact with the air, it corroded immediately."³—"The shores of the beach before me, as I write, are incrustated with salt, and looked exactly as if white-washed."⁴—"The sands are not so bright as those of

¹ Lynch, p. 336.

² Ibid., p. 298.

³ Ibid., p. 344.

⁴ Ibid., p. 344.

the Mediterranean and Atlantic Oceans, but of a darkish brown colour, and have the same taste as the sea-water, although it seldom distributes its waves over them."¹—"We noticed, after landing at Usdum, that, in the space of an hour, our very foot-prints upon the beach were coated with crystallization."²—"A book of a large octavo size, being dipped in the water, either by accident or otherwise, resisted every attempt made to dry it. I have subsequently seen it in the oven of the ship's galley on several occasions, but without any permanent effect."³

"In the salt streams there are plenty of fish, which, when they are unfortunately carried into the Dead Sea by the stream, or caught in their own element by the experimentalist, and thrown into it, at once expire and float. The same experiment was made and repeated at the mouth of the Jordan, with ourselves, of fish which we caught there, and cast into the sea; and nature, alike in both instances, immediately refused her life-supporting influence."⁴

The commander himself cites a still more extraordinary fact. In a note at p. 377 of his work, he says,—“Since our return, some of the water of the Dead Sea has been subjected to a powerful microscope, and no animalculæ or vestige of animal matter could be detected.”

The scarcity of vegetation upon the bushes would account for the comparative absence of land birds from the lake; and the absence of fishes and other aquatic creatures from the waters would sufficiently explain the absence of aquatic fowl. There is no doubt, for these causes, some scarcity of birds here as compared with other lakes. But the notion that the effluvia of the waters were fatal to birds that attempted to pass, has been disproved during the present century by a great accumulation of evidence, which our explorers have been enabled largely to confirm. In fact, though we have long ceased to have any doubts on this point, we feel somewhat surprised at the number and variety of birds that are mentioned as found upon the borders of the lake, as flying over it, or as skimming its surface. It is scarcely worth while to multiply instances of what almost every recent

Montague, p. 186.

² Ibid., p. 207.

³ Ibid., p. 224.

⁴ Ibid., p. 223.

traveller has noticed. One instance is sufficient and conclusive, which is, that wild ducks were more than once seen floating at their ease on the surface of the lake. The tradition, now to be treated as obsolete, probably originated in the bodies of dead birds being found on the shore or upon the water. Such were indeed three times picked up by our travellers; but Lieutenant Lynch feels assured that they had perished from exhaustion, and not from any malaria of the sea.¹

Before quitting the Dead Sea, there is one point to which we feel bound to refer, as it is one of special geographical interest. It is probably the general impression among the readers of Scripture that the vale or inclosed plain now covered by the waters of the Dead Sea was formerly dry land, and formed as a whole the fertile district, "well-watered everywhere," which Lot sought for its exuberant pastures. On looking more closely, however, a difficulty is seen which may at the first view elude our notice. It is clear that the Jordan must always have come into this vale as it does at present; and the general impression doubtless is, that it was then traversed by that stream, which contributed greatly to its beauty and productiveness; besides which there were other lesser streams—lesser, but still considerable, particularly in the winter—which must then as now have entered the same basin, adding their waters to the Jordan. This altogether forms a large body of water continually passing into the vale, and the question was, What became of it after passing through this inclosed plain before there was a lake to receive it? There appeared no satisfactory solution. It was seen that it could not have gone off westward nor south-westward to the Mediterranean, on account of the height of the intervening district, and the same objection appeared to apply to its progress to the Red Sea. Some thought that it might have been absorbed by irrigation; but the water would have been far

¹ *Narrative of the United States' Expedition to the Dead Sea.* By W. H. Lynch, U.S.N. Commander of the Expedition. London, 1849. —*Narrative of the Expedition to the Dead Sea.* From a Diary by One of the Party. Edited by Edward P. Montague. Philadelphia, 1849. —And a Review of the two books in the *North British Review*, No. 22. August, 1849.

more than sufficient to irrigate a vastly larger area than that of the vale, had every inch of it been under cultivation; and that it was far from being wholly under cultivation is shown by the fact that Lot repaired to this vale with his abundant flocks and herds for pasturage. It was then thought by some that the river had a subterraneous outlet to the Mediterranean; and although this was objectionable as a purely conjectural hypothesis, there appeared no better mode of surmounting this very serious difficulty.

Thus the question rested until the researches of Burckhardt in this region, in the year 1816, brought to light the very important and interesting fact that a broad valley, like the bed of a river, extends along the mountains of Seir all the way from the Dead Sea to the eastern arm of the Red Sea, anciently known as the *Ælanitic Gulf*, and now as the Gulf of Akabah. We had thus at once provided for us a very satisfactory solution of the difficulty. What could seem more plain and evident than that previously to the formation—in that day when the Lord overthrew Sodom—of the lake now called the Dead Sea, the river Jordan, enhanced by tributary waters, made its way down the valley to the Red Sea?

It was therefore not without regret that at a later period we beheld this beautifully simple hypothesis apparently give way before the considerations urged against it by Professor Robinson in his invaluable *Biblical Researches in Palestine*. He argued that the Jordan could never have flowed down the valley in question, seeing there is not a descent in that valley towards the Dead Sea, but an *ascent* from the lake to it; and that in fact the waters of this vale (called the Arabah), do in the northern part direct their course *towards* the Dead Sea, and not *from* it. This discovery, while it throws a great and apparently insurmountable obstacle in the way of the previous hypothesis, enabled Dr. Robinson to dispose of the waters of the Jordan, by leading him to conclude that a lake, receiving the waters of the south as well as of the north, did always exist in the plain; but it was supposed that the waters were, before the destruction of Sodom, sweet and wholesome, and that the lake was of less extent than it afterwards became. In fact it seems to be assumed that the increase was formed by the submersion of that comparatively small portion (about one-fourth of the whole), which now forms the southern ex-

tremity or bay of the lake, separated therefrom partly even now by a peninsula.

With this we were obliged to be content, though far from satisfied, as there still remained some considerable difficulties. It had always been felt that even the whole basin of the Dead Sea was but a small area for the dominion of the five kings, while thus they were driven into a mere corner of the space previously allowed them. All the five cities must have been in this contracted area. They were at least considerable cities for that age; and when a country is still thinly peopled, we do not find towns so near one another as under this hypothesis these must have been. Within that space their very gardens and orchards (which commonly extend to a considerable distance around even small towns in the East), must have touched each other, without a provision for arable fields. How then was there so much free pasture that Lot removed into the plain with all his herds to enjoy it? Again, it is clear that in Genesis xiii. 10, the plain to which Lot went is called "the plain of the Jordan," implying that the Jordan flowed through it; whereas if a lake had been previously there, that lake lay between him and the Jordan, seeing that he must have been in the land at the southern extremity of it. Again it is said that the land to which Lot went, this "plain of the Jordan," was "well-watered everywhere before the Lord destroyed Sodom; like the garden of the Lord, like the land of Egypt, till we come to Zoar" (the southernmost of the five cities). "Well-watered" indicates a river, not a lake; so does the comparison to Egypt and its Nile; and how could the whole district, from north to south, be like the garden of the Lord, if three-fourths of the whole surface was covered by the waters of a lake?

In view of these difficulties we much desired to see our way back to the perfect satisfaction and comfort which the anterior hypothesis afforded; and we rejoice to say that this seems to have been found, or at least indicated, by the late American Expedition to the Dead Sea. The narrator of the expedition, as we have just seen, considers the inference from the Scripture account to be, that this entire chasm was a plain, *sunk* and "*overwhelmed*" by the wrath of God; and this he considers to be sustained by the extraordinary character of the soundings obtained. From these it was seen that the

bottom of the lake consists of *two* submerged plains, an elevated and a depressed one. The former, which is merely the southern bay, is at an average of thirteen feet below the water. The other, or northern part, forming the great body of the lake, lies fully thirteen hundred feet below the surface. Through this largest and deepest portion, *in a line corresponding with the bed of the Jordan*, runs a ravine, which again seems to correspond with the Wady el-Jeib, or ravine within a ravine, at the south end of the Dead Sea. The obvious inference from this is, that the channel of the Jordan through this plain, with the plain itself through which it flowed, *sank down*, leaving the ancient channel of the river through the middle still distinguishable. Thus, of course, would be formed a deep basin to receive and retain, with a sufficient expansion for their passing away by evaporation, the waters which formerly passed onward through the plain. This depression seems to have been not wholly confined to the present bed of the Dead Sea, which was thus but an expanded part of the valley of the Jordan, but to have extended its influence certainly to the higher or northern, and probably to the lower or southern, portion of the Jordan's bed. The narrator, in the account already quoted, says:—"Between the Jabbok¹ and this sea we unexpectedly found a sudden break-down in the bed of the Jordan. If there be a similar break-down in the water-courses to the *south* of the sea, accompanied with the like volcanic characters, there can scarcely be a doubt that the whole Ghor (a valley of the Jordan, including the Dead Sea), has sunk from some extraordinary convulsion, preceded probably by an eruption of fire, and a general conflagration of the bitumen which abounded in the plain."²

Now it certainly appears from the accounts of Robinson, Bertou, Rowlands, and others, that there are corresponding traces of a "break-down" by some great convulsion in the valley to the south of the lake; and it is more than probable that this had something to do with the creation of the existing tendency of the waters of the valley to flow towards the Dead Sea. This, therefore, which is the sole fact against the conclusion that formerly the river Jordan, after flowing through

¹ The Jabbok enters the Jordan about twelve miles above the Dead Sea.

² *Daily Bible Readings*, i. 255—259.

the vale of Siddim, pursued its onward course to the Red Sea, can no longer be quoted with entire confidence in disproof of that hypothesis. The matter requires further investigation on the spot; and we lament with Lieutenant Lynch that the tenor of his commission did not authorize him to extend his explorations into the southern valley.

Besides the Jordan, Palestine has no rivers of importance, and the greater part can hardly be termed "rivers," but simply brooks, which flow down from the mountains either towards the Mediterranean on the one side, or towards the Jordan on the other. Such brooks are called Wadys; a *Wady* in Arabic means properly not only a valley, but also the water which flows through it. The proper word for river *Nahr*, is used synonymously therewith. A few of these wadys are perennial streams; the greater number are only winter torrents, that is, they are such as do not receive their waters from springs, but merely during and after the rainy season possess a more or less copious stream of water. But in the hot part of the year these are dried up, and their channels become empty.

We may now proceed to indicate the most considerable of these, first considering those which empty themselves on the coast of the Mediterranean Sea, and then such as westward and eastward discharge themselves into the Jordan and its lakes. The most important northern river is the *Litany*, probably the Leontes of the ancients. It rises south of Baalbek; breaks by a deep ravine the chain of Lebanon and Antilebanon to the southern point of the former, Jebel ed-Drus, and there empties itself about two hours north of Tyre into the sea, by the name of Nahr el-Kasimiyyeh, which signifies *Division*, and probably therefore denotes that the river serves for the boundary line of two contiguous districts. Along the coast of Tyre as far as Acre, a number of small coast rivers fall into the sea, some of which are of sufficient geographical or historical note to claim particular notice. Just below Acre the small river *Belus* of the ancients, now Nahr Na'man pours forth its waters. This stream is famed for the art of manufacturing glass having been first discovered on its shores. It does not seem to be distinctly mentioned in Scripture: but perhaps it is the Sihor Libnah (Glass river) of Josh. xix. 26. On the southern

border of the plain of Acre, along the base of Carmel passes the Nahr el-Mukatta, the KISHON of the Bible, which comes from the plain of Esdraelon. Most ancient writers place its source in Mount Tabor; and this is correct, so far that the waters rising west and south-west of Tabor flow to the Kishon; but not less considerable are the contributions which flow to its bed from the southern part of the plain westward of Little Hermon and Mount Gilboa, as well as from the hilly chain which connects Carmel with the mountains of Samaria. The waters of the plain el-Buttauf likewise flow to the river Kishon, but their junction takes place not far from its mouth. All these brooks in the plain are only winter brooks, and in the summer are without water: nevertheless the Kishon is towards its outlet a perennial stream, possessing a by no means scanty supply of water, being in this part fed from springs which come down from Carmel, or lie in the valley at its foot. Here, probably, somewhere along the permanent stream, it was that Elijah slew the prophets of Baal. On the Kishon, also, was fought the great battle in which Deborah and Barak defeated Sisera,¹ and the river must then have had as much water as now, and probably more; for large numbers of the Canaanites were drowned in the river, or, at least, as some interpret, the corpses of the slain were carried away by the stream.²

Southward of Carmel flow again, from its south-west declivity, and from the hills thereon, a number of small coast rivers. The wadys lying further south receive their waters from the valleys of Mount Ephraim and Judea, and from the hilly country lying between these and the plain. The small river, *Nahr Arsuf*, has a northern and a southern arm, the former connected with the valleys of Nabulus and Sebestieh. Two hours north of Jaffa the river el-Aujeh, (sometimes also called Belias, St. Peter) flows into the sea, after receiving through Wady Kurawa, the waters of several important wadys, (on one of which Shiloh was situated) that have their rise upon the ridge of Mount Ephraim. All the wadys lying on the western side of the mountain ridge between Bireh and Bethlehem, unite themselves to a great wady, which comes out into the plain under the name of Nahr (or Wady) Rubin,

¹ Judg. iv. 5.

² Judg. v. 20, 21.

when it takes the direction in the great plain of south-east to north-west, and flows into the sea seven miles south of Jaffa. This wady is formed by the junction of three principal arms or branches. The northern arm is a broad, fine, depressed plain, Merj (Meadow) Ibn Amir, which runs from west to north quite through the hilly land, and then bends south-west through the great plain of Esdraelon, to which it imparts its name. The middle arm, which has a general direction from east to north-west, is called Wady Surar, which name is also given to the valley for some distance after the junction with the Merj ibn-Amir. The southern arm is called Wady es-Sunt, so called from the number of Sunt trees (a species of *Acacia*) which grow in and near it. The valleys upon the western road running down from Bethlehem and Hebron appear all to re-unite in the great Wady Simsim (Samson?), which, after having taken up the great Wady el-Hasy, empties itself into the sea near Ascalon. South of Gaza the Wady Sheriah empties itself, which probably takes up the Wady el-Khalil—coming from the south of Hebron, and further on called Wady es-Seba, in which Beersheba was situated. Southward, at the south-east angle of the Mediterranean sea, is the great Wady el-Arish, towards which all the valleys in the south-west of Palestine and the great southern desert appear to incline. The exact direction of all these wadys south of Gaza onwards is however not yet known, as this quarter has not yet been adequately explored by travellers.

The wadys which run from the eastern declivity of the great western chain towards the Jordan are, as the nature of the declivity must evince, much shorter, but also much deeper than those of the western slope. Those wadys which between the lake Huleh and the lake of Tiberias empty themselves into the Jordan, are small and unimportant; those flowing into the sea of Tiberias are of somewhat greater consequence, as are also a few more to the south; but in the whole distance, even to the southern extremity of the Dead Sea, there is no stream of any geographical, historical, or scriptural importance, except perhaps the brook Kidron, which passes by Jerusalem to the Dead Sea, but contains no water except in the season of rains, and then not much. We shall have to mention it again.

It may however be briefly stated that a wady called el-Bireh, and another wady further south which passes by Beisan (Bethshan) and takes its name, receive and conduct to the Jordan the waters of the two eastern branches of the great plain of Esdraelon. At about the middle distance between the two lakes, and about five miles at their mouths from each other, are the Wadys Meleh, Jamel, and Faria, which commence above twenty miles inland, and the last of which drains the waters of the eastern declivities of Shechem and Samaria. More important still is the Wady Kelt, which is the great outlet eastward of all the waters for ten miles north of Jerusalem. It goes out into the plain of Jericho near Kasr el-Jehud, and although it becomes dry in the summer, yet in many years contains water until very late in the season.

Without pausing to catalogue lesser streams, we may proceed to the southern end of the Dead Sea, on turning which to pursue our course northward on the eastern side of the Jordan and its lakes, we find ourselves among more important streams, most of them of Scriptural renown.

At the south-eastern corner of the Dead Sea, Wady el-Kurahy pours in its waters. This, in its upper course, is called el-Ahsy, and rises near the castle el-Ahsy upon the route of the Syrian pilgrim caravan.

Northward between this and Wady Mojib, many wadys flow from the mountains of Kerak into the plain upon the shores of the sea and are lost in the sands, or in the fields of the country people who cultivate the plain; but hardly any of them in summer ever reach the Dead Sea. The largest of them is Wady Kerak, or Wady Derraah, a stream which is never dry; it flows towards the isthmus of the Dead Sea and falls into the bay on its northern side, fertilizing this district, which is interspersed with thickets of *Acacia* (*Sejâl*) e *Dom*, *Nebk*, and other trees.

Wady Mojib is, in this region of small rivers, a stream of much relative importance. Its principal source is not far from Katrane, one of the stations of the Syrian pilgrims' caravans. The aspect which the Mojib presents near Arair (*Aroer*) is very interesting. From the bottom, where the river runs through a narrow strip of verdant level, about forty yards across, the steep and barren banks rise to a great

height, covered with prodigious masses of stone, which have become loosened from the high cliffs, so that if one looks down from above, the valley appears like a deep chasm, produced by some powerful convulsion of nature.

In proceeding northward along the east coast of the Dead Sea, we next come to the Wady Zerka Ma'in, which flows in a deep, unfruitful vale through a forest of defle trees, which form a canopy over the river, through which even the mid-day sun cannot penetrate. From here to the north end of the sea, except a few small winter brooks coming from the mountains, no wadys of any importance flow into it.

The brooks emptying themselves on this side into the Jordan, are just as unimportant until we come to the Zerka, a small river, which rises on the road of the Syrian Pilgrim road, and falls into the Jordan, about an hour and a half from the village, where it issues from the mountains. Its shores are steep, and overgrown with rushes and the defle shrub. The mountains consist of lime-stone, with strata of various coloured sandstone and large blocks of the black basalt of the Hauran. Somewhat north of the Zerka, and proceeding from Jebel Ajlun, comes Wady Ajlun: and from here, as far as its out-flow from the Sea of Tiberias, a number of small brooks flow into the Jordan. The northernmost, and the most important of these, is the Yarmuk, or Sheriat el-Mandhur, the former probably its old name (which the Greeks softened into Hieromax) and the latter derived from an Arab tribe which dwells in its neighbourhood. Its shores are planted by the Arabs with wheat, barley, pomegranates, citrons, vines, and many kinds of pulse. After it issues from the mountains, however, the bed onwards is so contracted, that between the wady and the sides of the rock on neither side is there any room left for cultivation. This river discharges itself into the Jordan about two hours below the Lake of Tiberias.

A few small but deep wadys discharge their waters into the lake on the eastern shore of that lake; but it is not known that any brooks flow into the Jordan between it and the Lake of Huleh.

Having thus cursorily surveyed the rivers and brooks of Palestine, with its valleys, it now remains for us to notice such of the valleys and brooks as may be identified with some of those mentioned in the Bible. The situation of the particular

valleys and streams mentioned in Scripture is often indeed very difficult to be determined, nor is it less difficult to trace them under the names which they now bear. This is partly because many districts have not as yet been sufficiently explored, and partly because the statements in the Bible are often too indefinite to enable one, amongst the numerous wadys, to fix with certainty on the right ones. The Old Testament, however, employs distinctive appellations not much regarded in translations, but a strict attention to which is of material importance in geographical inquiry. The Hebrew word *NACHAL* agrees with the Arabic *wady*, and signifies a valley traversed by a stream. *GAI* is rather a vale without regularly flowing waters. *EMEK* is employed for depressed or valley plains. *BIK'AH* is a plain inclosed by mountains.

The *NACHAL*, or "Brook of Egypt,"¹ is mentioned as the southern boundary of the land, Num. xxxiv. 5; Josh. xv. 4-47; 1 Kings, viii. 65; 2 Kings, xxiv. 7; 2nd Chron. vii. 8; Isaiah, xxvii. 12. It is also denoted in Ezek. xlvii. 19, xlviii. 28 as "the river of the great sea;" perhaps also the "river of the wilderness" in Amos, vi. 14. Unquestionably this is the present Wady el-Arish. Now if Jos. xiii. 3 and 1 Chron. xiii. 5 have the same reference, the "sihor of Egypt" (that is, the Nile) and the "river of Egypt"² (which is also the Nile), are given as the boundaries of the land; and it may then seem that the ancients regarded Wady el-Arish as a branch of the Nile canal, and gave it the name of the principal stream, just as the Arabian geographer Abulfeda does.

The town of Gerar lay, according to Gen. xxvi. 17, in or near a valley of the same name, and Robinson could get no information concerning it, but thought that this valley might be no other than the great Wady Sheriah, or one of its branches. It has since been found by the Rev. J. Rowlands, who writes, "We heard of it at Gaza, under the name of Joorf el-Gerar (the rush or rapid of Gerar), which we found to be three hours S.S.E. of Gaza, a deep and broad channel coming down from

¹ We have already sufficiently noticed the brooks Kishon, the plain of Megiddo or valley Jesreel, the Valley of Sodom, the Salt Valley. The brook Kidron, with the vallies immediately surrounding Jerusalem, Hinnom and Jehoshaphat, will be referred to more fully under the description of that city.

² Gen. xv. 18.

the S.E., and receiving a little higher up than this spot Wady esh-Sheriah from the E.N.E. Near Joorf el Gerar are traces of an ancient city called Khirbet el Gerar (the ruins of Gerar)."

The *Valley of Eschol* (Nachal Eschol, grape valley), from which the spies sent out by Moses brought away a bough laden with clusters of grapes, in evidence of the fertility of the land,¹ is probably correctly identified with a valley on the road from Hebron to Jerusalem, not far to the north of the former city, in which even now are considerable vineyards, where the largest and finest grapes of the country are still to be found. The similarly-named grape valley (Nachal Sorek), where Delilah dwelt,² must have lain between Ascalon and Gaza. The Nachal Kanah (brook of reeds), upon the boundary between the tribes of Ephraim and Manasseh,³ is the Nahr Arsuf mentioned in p. 138. Upon the eastern declivity of the mountains of Judea towards the Jordan flowed the brook Cherith, where the prophet Elijah concealed himself, and was fed by ravens.⁴ According to the words of the Bible, "Go from hence (that is, from Samaria) towards the east," one would suppose this to be the same with Wady Faria; but from the resemblance in the names, Robinson considers it to be Wady Kelt—the letters C and K, R and L, being in Hebrew interchangeable.

Of the brooks found on the eastern part of Palestine the southernmost is the "brook of willows."⁵ The southern boundary of the Moabitish territory is Wady el-Ahsy, which now forms the boundary between the districts of Kerak and Jebel, and is probably the one thus denoted by Isaiah. In the territory of the Moabites lay the "brook Zared;"⁶ and this is probably the Wady Kerak. Further north the Arnon, now Wady Mojib, formed the southern boundary of East Palestine, opposite the land of Moab;⁷ and the Jabbok, in the

¹ Numb. xiii. 24; xxxii. 9. Deut. i. 24.

² Judg. xiv. 4.

³ Josh. xvi. 8; xvii. 9.

⁴ 1 Kings, xvii. 5-7.

⁵ *Nachal ha-arabim*, better according to some, "brook of the plain." Isai. xv. 7.

⁶ Num. xxi. 12. Deut. ii. 13.

⁷ Num. xxi. 13; xxvi. 22; xxxvi. 5. Deut. ii. 24, 36; iii. 8; iv. 48. Josh. xii. 1, 2. Judg. xi. 13. 2 Kings, x. 33. Isai. xvi. 2. Jer. xlviii. 20.

neighbourhood of Mount Gilead,¹ now Wady Zerka, the northern boundary of the Ammonites, separating their territory from that of the Hebrews.²

These are the valleys and brooks which were in the Old Testament designated by the name NACHAL. Those to which the term GAI, signifying the bottom of a valley, is appropriated in the Scriptures are the following:—1. The Valley Zephathah, near Mareshah, in the tribe of Judah.³ 2. The valley of the Craftsmen (Cherashim), first mentioned after the exile, and belonging to the vale of Benjamin.⁴ 3. The valley of Zeboim (valley of hyenas), likewise in the tribe of Benjamin, "towards the desert."⁵ 4. The valley of Zephthah-El, upon the northern border of the tribe of Zebulun.⁶

Under the term EMEK, denoting a depressed valley, we find: 1. The valley of Rephaim (or valley of giants), south-west of Jerusalem, towards Bethlehem, now Wady el-Werd.⁷ 2. The valley of Elah (terebinth vale), where David overthrew Goliath, in the neighbourhood of Socho.⁸ This cannot be other than the present Wady es-Sunt (so called from the acacias which are scattered in it), although the traditions of the cloisters erroneously state Wady Beit-Chanina to be the place where that battle was fought.⁹ 3. The valley of Ajalon is famous in the history of Joshua, because here he commanded the sun to stand still whilst pursuing the five defeated kings: "Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon."¹⁰ The battle was fought at Gibeon (now el-Jib), and Joshua, in the pursuit, arrived as far as Bethharon (now Beit Ur). South-west from Beit Ur lies now a village called Jalo, which corresponds with the ancient Ajalon; and the valley of Ajalon can be no other than the great valley plain of 'Merj ibn Amir,' which lies to the north of this village. 4. A valley is mentioned with Gibeon,

¹ Gen. xxxii. 22.

² Num. xxi. 24. Deut. ii. 37; iii. 16. Josh. xii. 2. Judges, xi. 13, 22.

³ 2 Chron. xiv. 9.

⁴ 1 Chron. iv. 14. Neh. xi. 35.

⁵ 1 Sam. xiii. 18. Neh. xi. 34.

⁶ Josh. xix. 14, 27.

⁷ Josh. xv. 8; xviii. 16. 2 Sam. v. 18—22; xxiii. 13. Isai. xvii. 5.

⁸ 1 Sam. xvii. 2, 19; xxi. 9.

⁹ Comp. Robinson, ii. 363, 607.

¹⁰ Josh. x. 12.

in Isa. xxviii. 21. 5. The valley of Hebron,¹ is necessarily the Wady el-Khalil, which is the present name of Hebron. 6. A valley running south-east from Jerusalem towards the Dead Sea must be the alleged Valley of Blessing (*Emek hab-Berachah*), 2 Chron. xx. 26. 7. The King's Dale, Gen. xiv. 17, 2 Sam. xviii. 18, lay, according to these two passages, northward upon the Jordan, although some place it near Jerusalem. 8. The valley of Achor must have been in the neighbourhood of Jericho.² 9. The valley of Succoth lay east of the Jordan, in the upper part of the Ghor.³ 10. The valley of Bacah (*Emek hab-Bacah*), or Valley of Weeping,⁴ is quite undetermined.

Under the designation of בִּיקְאֵן are specified—1. The Plain of Ono.⁵ The city Ono is mentioned in 1 Chron. viii. 12, Neh. xi. 35, in connexion with Lydda, in whose vicinity it probably lay. 2. The Plain of Jericho,⁶ is the oasis of Jericho, in the great valley of the Jordan. 3. The Plain of the Mount Lebanon, mentioned in Jos. xi. 17, xii. 7, is not, as many think, the great plain el-Bekka, as the additional words "under Mount Hermon" seem to signify, but a plain at the foot of Jebel esh-Sheikh, perhaps the Ard Baniyas, where the Jordan rises.

The natural waters of the country did not either in ancient or in modern times afford a sufficient or constant supply for the necessities of the inhabitants, because in summer they mostly become dried up; and therefore artificial means were contrived for making up the deficiency. These artificial reservoirs are wells, cisterns, and conduits. Wells and cisterns, for which the Hebrews had but one word, they distinguished simply by their form of construction, the former being merely dug in the ground, and the latter having leaning walls. Sometimes the wells contained spring water; and it was then "a well of living water."⁷ Cisterns, on the contrary, were only made to contain rain-water. The latter have usually only a small round opening at the top; so that the exterior presents the appearance of an ordinary well. They are sometimes raised up by stone-work above, and furnished with

¹ Gen. xxxvii. 14.

² Josh. vii. 24, 26; xv. 7. Isai. lxxv. 10. Hos. ii. 15.

³ Ps. lx. 8; cviii. 8.

⁴ Ps. lxxxiv. 7.

⁵ Neh. vi. 2.

⁶ Deut. xxxiv. 3.

⁷ Gen. xxvi. 19.

a curb and a wheel for the bucket. They increase in width downward, and towards the bottom become very wide. They are quite general in cities, where every house has either one large or several small ones. The water is conducted into them from the roofs of the houses during the rainy season, and remains in them, by reason of much care, clear and fresh through the whole summer and autumn. Many of these are of great antiquity, and not a few of them occur along the ancient roads which are now forsaken. Of the great conduits or open water reservoirs, Robinson says,¹ "The same cause which led the inhabitants to excavate cisterns, also induced them to build in and around most of the cities, large reservoirs for public use. Such tanks are found at Jerusalem, Hebron, Bethel, Gibeon, Bireh, and various other places; sometimes still in use as at Hebron, but more commonly in ruins. They are mostly built of massive stones, and are situated chiefly in valleys, where the rains of winter could be easily conducted into them. These reservoirs we learned to consider as one of the least doubtful vestiges of antiquity in all Palestine; for amongst the present race of inhabitants such works are utterly unknown."

CLIMATE AND SEASONS.

THE climate of Palestine naturally varies in different situations. In the valleys and plains it is very warm, but upon the mountains cool; but on the average temperate. The climate differs from the temperate parts of Europe more by the changes of wet and dry seasons than by the temperature itself. The medium warmth for Jerusalem is, according to Schubert, 64° Fahrenheit. In summer, however, it is about 84° or 86°, though the heat may occasionally rise even to 104°. The heat is greater in the plains and valleys of the Jordan and about the Dead Sea, where an almost tropical climate prevails. On the longest day the sun rises just before five, and sets just before seven o'clock; the shortest day continues from a little after seven until a little before five; therefore the greatest length of day is about fourteen hours and twelve minutes, and the shortest nine hours and forty-eight minutes.

¹ *Researches*, ii, 483.

As in the Bible, equally for summer and winter, twelve hours a day are reckoned from the rising to the setting of the sun, and also twelve for the night, the length of the hour necessarily varied in summer and winter. There are properly but two seasons in Palestine; the cold and the warm, or rather the rainy and the dry.¹ The rainy season comes on not suddenly but by degrees. The rain comes mostly from the west or west-north-west, and lasts two or three days successively, falling particularly during the night. The wind then turns to the east, and many days of fine weather follow. After this first autumn rain the husbandmen sow the winter seed, particularly barley. Later on in the season the rain is less heavy, and occurs at longer intervals, but during no part of the winter does it entirely cease. Snow often falls in January and February, but seldom lies longer than a day at most.² Hail also occurs during this time; the ground is, however, never frozen, and ice is very rare.

The cold attains its greatest height in December and January; towards the end of February the weather is very fine; in March more or less rain still falls, but seldom after this time. The whole season from October to March may be regarded as one continued rainy season, occasionally broken by intervals of fine weather. By "the early and the latter rains" of the Bible³ are properly meant but the first autumnal and the latter spring rains. The suitableness of those designations arises from the fact that the autumnal rains in October agree with the beginning of the old Jewish year. Throughout the winter the roads of Palestine are dirty, uneven, and slippery; but when the rain ceases, the foulness soon passes off, and the roads become hard, but never even.

During the months of April and May the sky is generally serene, the air soft and balmy, and the aspect of nature in years of the customary rain, green and refreshing to the eye.

¹ Our spring would then belong to the dry, our autumn to the rainy season, Gen. viii. 22. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Some have divided the Scriptural year into four seasons, and many Rabbis have even sought for six; but they all resolve themselves into the two seasons of this passage.

² Comp. 2 Sam. xxiii. 20. 1 Mac. xiii. 22.

³ Deut. xi. 14. Jerem. iii. 3; v. 24. James, v. 7.

It is the fine season of which is said in Solomon's Song ii. 11—13, "Now the winter is past, the rain is over, and the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land. The fig-tree putteth forth her new figs, the vines with the tender grape give a good smell." Showers of rain do indeed still occur, but they are mild and refreshing. In ordinary seasons, from the cessation of the spring showers till October and November, no rain falls throughout the year, and the sky is mostly clear.¹ The nights are generally cool, often with heavy dew.

From June to August the heat is continually increasing, sometimes insupportably so. Its influence and the total want of rain soon destroys the fresh green of the fields, and invests the whole country with an aspect of sterility and barrenness; all that is left of green is found in the foliage of the dispersed fruit-trees, and in the vineyards and millet-fields. In September the nights begin to wax cold, and the heat of the day decreases after having dried and burnt up as it were the whole country; the cisterns are nearly dry; the few streams and brooks are exhausted; and inanimate as well as animate nature revives and exults in the return of rain. Mists and clouds begin now to show themselves; and showers fall at intervals until October, when the true rainy season of the year commences its periodical return. Thunder-storms are very rare in summer, but are frequent and heavy in the season of rain.

The harvest, under the circumstances, is naturally earlier in the plains than on the mountains; in general the grain harvest begins in May, and commences with the barley harvest, which, after two or three weeks, is followed by harvest of wheat. The first ripe grapes are obtained in July; the general vintage or gathering takes place in September. The climate is, upon the whole, very favourable to health, and this, with the regular mode of life of the inhabitants, sufficiently accounts for the rarity of diseases. Those diseases which do occur are generally of acute kinds, including such as those which are specified

¹ Rain in harvest "is like snow in summer" to the Hebrews an unknown thing. (Comp. Prov. xxvi. 1 and 1 Sam. xii. 17.) Thunder and rain during wheat harvest was a wonder.

in Deut. xxviii. 22, 27, 28, among the curses denounced on the breakers of God's commandments, namely, tumours, swellings, fevers, inflammations, the botch Egypt, the piles, the scab, the itch, madness, and blindness. Leprosy is still very common, and the plague often causes great destruction.

Palestine in the Bible is shown to be a fertile and beautiful land, when of it is said, it is a good and fat land, flowing with milk and honey, wherein are brooks of the mountains, wells, and lakes of the meadows; a land upon which the eye of God rests continually from the beginning of the year even until the end of the same.¹

The accounts of the Greek and Roman authors thoroughly agree with the information given in the Sacred Scripture itself, and by Josephus, concerning the numbering of the inhabitants of the country. The first precise numbering of the people was David's,² and gave a total number of 1,300,000 men fit to bear arms (according to the parallel passage 1 Chron. xxii. 5, as many as 1,570,000), which, if we take the men able to bear arms as the fourth part of the people, though they are generally reckoned as the fifth part, will nevertheless give a population of more than 5,000,000 inhabitants, which is very large for so small a country.

The statements of Josephus also evince the presence of a large population, although there can be no doubt that his *particular statements* are greatly exaggerated. He says, that owing to the fertility of the soil, the towns of Galilee lay very near to one another, and that the smallest of them contained 15,000 inhabitants.³ If, therefore, we give what would under this statement be the low average of 18,000 inhabitants for each of the 204 which he places in Galilee, we should have no less than 3,500,000 of souls for that quarter alone. It is needless to say that this is simply impossible, yet it is not the less certain that all the history of the war with the Romans shows the presence of a very abundant population in that division of the land to which this statement has reference.

With such fertility, and with such a population as this

¹ Comp. Exod. iii. 8; xiii. 5; xxxiii. 3. Deut. viii. 7—9; xi. 10—12. Neh. ix. 25, 35. Isai. xxxvi. 17. 2 Kings, xviii. 32. Hezek. xx. 6.

² 2 Sam. xxiv. 9.

³ *De Bell. Jud.* iii. 32.

country formerly possessed, its condition at the present time stands in grievous contrast. Wide tracts of country are now utterly waste; few of the best-inhabited places are more than villages, and the number of inhabitants through the whole of Syria barely amounts to 3,000,000 of souls. Some have endeavoured from this alone to show that the statements of Josephus, and even of the Scriptures, must be incorrect; but we must consider what destructive wars have raged in the country from the time of Josephus down to the present time; and that even those places now waste and desolate (as, for instance, the wilderness of Judea towards the Dead Sea), are capable of culture, and throughout bear traces of a formerly high cultivation. Evidences of the dense populations of early times also exist in the masses of ruins, which are met with in every place. If we desire with many authors to consider the present comparative desolation as a curse which, in accordance with the denunciation of the Mosaic law, has fallen on the country because of the sinfulness and disobedience of its inhabitants, we need not on that account deny the power of external influences; this destruction came not suddenly or in any miraculous manner, but from the ordinary course of events to which the inhabitants and the country have been in the course of time subjected.

NATURAL HISTORY.

ALTHOUGH it is not within the scope of our plan to furnish anything like a complete natural history of Palestine—for which, indeed, no adequate materials exist¹—nevertheless it may be proper to indicate, from the most recent authorities, the principal and most interesting products of the land, with particular reference to such as are specified in the Sacred Scriptures; and for this the materials recently furnished by Schubert, Ehrenberg, and Russeger, are of peculiar value.

In Deut. viii. 9, Palestine is described as a country “whose stones are iron, and out of whose hills thou mayest dig brass,” or rather copper. From this one might infer the existence of mines in the land; but no evidence of such being worked can be found in the Bible, and we know that the Hebrews received all metals, both precious and common, from other countries.² Iron is indeed found in Lebauon; but was never worked there by the Israelites. Many have supposed that we are therefore to understand this text as having reference not to actual iron ores, but to the black basalt of the Hauran, Lejah, and Jaulan. Even now the Arabs of that neighbourhood believe that this stone consists principally of iron, and Burekhardt states that he was often asked if he knew how to extract it. Besides this, other metals are mentioned in the Old Testament: copper, silver, gold, tin, lead. What the authorized version, Ezek. i. 4–27, viii. 2, translates by, “brightness as the colour of amber,” is likewise understood of a metal, probably an amalgam. The Hebrews have always been fond of jewellery, as is seen even to the present day. Precious stones appear in the Bible in great profusion upon the persons and in the palaces of kings, high priests,

¹ So far as materials did exist ten years since, the subject was attempted to some extent in the large Introduction to Dr. Kitto's *Pictorial History and Physical Geography of Palestine*.

² Jer. x. 9.

and nobles,¹ but these were all derived from foreign lands, particularly from India and Arabia.

In regard to plants and animals, a recent German traveller, Schubert,² who travelled expressly for purposes of natural history, is the chief authority; and we avail ourselves freely of his observations, incorporating or adding particulars from other authentic sources.

In the Koran, God is made to swear by the fig and by the olive, that is as some interpret it, by Damascus, and Jerusalem, as represented by those trees. The olive-tree is mentioned in the Bible along with wheat, vines, and fig-trees, as one of the most valuable products of the country.³ The knotty trunk of the 'olive-tree rises to twenty or thirty feet high, has a shiny green bark, and its branches extend widely, almost to the top. The leaves are lance-shaped, thick and firm, almost without stalk, about two and a-half inches long, and throughout the year are green.⁴ The blossoms appear between the leaves, enfolding the olives in the form of an oval berry, sometimes as large as a pigeon's egg, first green, then purple and black, and containing a hard kernel. They ripen in September. The olive-tree was and is still the chief of the fruit-trees of this country, which seems indeed to be its native land. Schubert declares that he never saw any where olive-trees so old as here. Their cultivation might still, doubtless, become both extensive and lucrative, if such industrious hands tended them as in ancient times. The oil obtained from the fruit is excellent. The olive-oil is pressed out of the unripe fruit; when ripe they are preserved, or eaten raw. The fruit of the wild olive-tree⁵ yields in smaller quantities a much inferior oil; it is therefore but little esteemed, and the wood is used for fuel; it is indeed more of a thorny shrub than a tree.

¹ 2 Sam. xii. 30. Exod. xxviii. 7. Judith, x. 21; xv. 15.

² *Reise in das Morgenland.*

³ Exod. xxiii. 11. Deut. vi. 11; viii. 8; xxiii. 24; xxviii. 40. Jos. xxiv. 13. Judg. xv. 5.

⁴ Ps. liii. 10; cxxviii. 3. Jerem. xi. 16.

⁵ Rom. xi. 17—24.



Fig-tree (*Ficus Carica*).

The other tree—the Fig-tree—which the Koran places with the olive, grows in immense numbers in Palestine, and forms extensive plantations in some localities. The fruit has a peculiarly pleasant flavour, and possesses an aromatic sweetness. It is, however, generally smaller than that about Smyrna. Figs were much cultivated in ancient times in Palestine.¹ The blossoms appear in the middle of March on the old branches, concealed in a pulpy case or husk, and ripen soon to fruit; then the leaves appear. The fruit itself ripens at various times, so that the fig-tree bears fruit throughout the greater part of the year.

The Vine of Palestine, for the size and quantity of the grape, no less than for the fine quality of the juice, is not excelled, if equalled, by any upon the earth. For the size and abundance of the produce, the southern mountains of the land are now, as of old, distinguished, while those of the northern mountains excel in the quality of the juice. Schubert declares that he drank wine in Lebanon, which, for strength

¹ Prov. xxvii. 18. Cant. ii. 13.

and flavour, excelled all others he had ever tasted. As the Mohammedans do not make wine, nor drink it unless in secret, they only require the abundance of grapes which the country produces for present nutriment, or to sell to Christians and Jews, who make wine from them. They are also used for the preparation of raisins, and more especially for the manufacture of that excellent syrup called *dibbs*, which is mostly sent to Egypt for sale. How great the produce is, may be estimated by the large exportation of this syrup from some places; according to Shaw, Hebron alone exported yearly in his time not less than 2,000 hundred-weight of this *dibbs*. About Bethlehem, as also about Jerusalem, the ripening of the grapes and the vintage takes place in September; but in Lebanon the vintage is later, and the people generally drink the growth of the year from one gathering to another. The vine is not less than the olive-tree specified in Scripture as one of the principal productions of Palestine.¹ The emissaries whom Moses sent to spy the land cut off a branch laden with grapes, which two men carried between them upon a pole, in evidence of the fertility of the land. This was obtained in the neighbourhood of Hebron, which still affords the finest grapes in the country. The culture of the vine is now and was formerly extended over most parts of Palestine. Of the raisin and grape syrup which is obtained at Hebron, Robinson observes, "The produce of these vineyards (near Hebron) is famed throughout Palestine. No wine, however, or *arak*, is made from them, except by Jews, and this not in great quantities. The wine is good. The finest grapes are dried as raisins, and the rest, being trodden and pressed, the juice is boiled down into a syrup, which, under the name of *dibbs*, is very much used by all classes wherever vineyards are found, as a condiment with their food. It resembles molasses (treacle), but is more pleasant to the taste."

¹ Gen. xlix. 11. Dent. vi. 11; viii. 8. 1 Sam. viii. 14. 2 Kings. v. 26; xviii. 32. Num. xiii. 24.

² *Researches* iv. 442.



Almond-tree (*Amygdalus communis*).

The tree which first unfolds its blossom before the season of the latter rains, and shows itself in the deep valleys, before the commencement of the cold days of February, is the *lux*, or Almond-tree. Schubert found in March the neighbourhood of Bethlehem and Hebron adorned with blossoming fruit trees, amongst which were the apricot, the apple, and the pear; in April, the purple of the pomegranate blossom mingles with the white of the myrtle, and then also the roses of the country, and the variegated cistus are in flower. The *Cistus ladaniferus* is an evergreen shrub, from three to four feet high, with hard, clammy, lanceolate leaves, smooth above and clammy beneath. The bark is brown, but on the young branches reddish. The very large flowers are white, and have a purplish red spot in the centre. This, and a species growing in the Greek islands; *Cistus creticus*, exudes a gummy substance, which is found on the leaves. This product is known to apothecaries by the name of *Gum Ladanum*, and is used for incense powder, and for plaisters.

The *Zakkum tree* is thorny, and not large, having a green and

shiny rind, and is identified by Hasslequist with the narrow-leaved oleaster, the *Elæagnus angustifolius* of botanists. It produces a green nut with a pulpy husk. From this fruit an oil is extracted by the Arabs, which they call balsam, (or oil of Jericho,) and employ as a cure for wounds and bruises; when it is fresh it resembles in taste and colour the oil of the sweet almond. This tree exhales a sweet perfume, and not less odorous is the storax tree. This is the *Styrax officinalis* of Linnæus. It is a bushy shrub from ten to twelve feet high, with round, irregular branches. The leaves, which are alternate and stalked, on the upper surface are dark-green, and whitish underneath. The white blossoms emit a powerful fragrance, and resemble those of our common syringa.¹ The tree yields spontaneously, or from incisions, a limpid resin of a pale or brownish-red colour, having a sharp and pleasant taste. Anciently as now it was used in incense and salves, as well as medicinally.

With the ancient power of the people, so indeed has the emblem of triumph—the Palm—passed from the land; the palm-groves of Jericho, with the exception of few traces, have wholly disappeared. The palm-trees of Palestine were celebrated in antiquity for their excellence and beauty. In the Bible, palm-trees are often used² as images of vigour³ and grace. The palm-tree grew mostly about Jericho, whence that town is called the “City of Palm-Trees,”⁴ in the neighbourhood of the Dead Sea, especially near Engeddi, and also by the Lake of Tiberias. Now, however, this tree, once apparently so abundant, has become scarce in Palestine. At and near Gaza are found some dispersed palms, but no plantations of them are seen even there; so likewise at Ramleh, Jaffa, Tyre, and Jenin, and in the Ghor, south of the Dead Sea, a few stunted trees exist, and where once stood the celebrated Palm City, a solitary palm-tree rears its head.

However well the majestic Cypress may grow in the lower country, and serve as a sign to denote to travellers the proximity of Acre and the neighbourhood of Kaifa; it is even there but a nursling of man's care, standing in gardens and in cemeteries, and other public places in the vicinity.

¹ *Philadelphus coronarius*.

² Judg. iv. 5. Joel, i. 12.

³ Ps. xcii. 12.

⁴ Deut. xxxiv. 3. Judg. i. 16; iii. 13.

² Chron. xxviii. 15.

The cypress, not unknown in this country, having been introduced from Candia in 1548, is indigenous to the Levant. Its shape resembles that of the poplar, and has a hard and almost imperishable wood. The authorized version of the Bible renders by "fir" the word *berosh*, which denotes the cypress. The wood of this tree was used in the building of the temple,¹ as well as in the construction of the ships of Tyre.

The richness of the soil in the hills and upon the high places, is evinced by the presence of the azerole,² or parsley-leaved hawthorn, the walnut and arbutus, the laurel and laurestinus, different species of pistachio and terebinth trees, the evergreen oak, also arboreal and shrubby species of rhamnus (buckthorn), the Spanish broom,³ supposed to be the juniper of Scripture, and a few species of thyme. Upon the woody heights, however, are many species of pine and fir. The sycamore and the carob tree,⁴ the mulberry, and the opuntia fig grow, but are mostly planted in the vicinity of towns. Gardens full of oranges and citrons, are found mostly at Nabulus or Shechem. The spontaneous and abundant growth of several kinds of grain in many districts of the country, and especially in the plain of Esdraelon and the high plain of Galilee, is a kind of wild succession of the corn which in former times grew here, and now evinces what a rich corn land Palestine was in former days. Besides wheat and barley, rye, scarcely now an object of culture in Syria, may be recognised amongst this wild growth.

In the present neglected state of agriculture, attention is mostly given to the same species of grain which are cultivated in Egypt. One sees entire and extensive fields cultivated with the summer durrah⁵ ("durrah of the heat"), the common durrah,⁶ and the autumn durrah,⁷ which are all varieties of the *Holcus Sorghum* of Linnæus. Maize, spelt, and barley, thrive almost everywhere. In the marshy grounds of the Upper Jordan, and about the Lake Huleh, rice also is cultivated; and in the neighbourhood of Jacob's

¹ 1 Kings, v. 8: x. 6; xv. 34. 2 Chron. ii. 8; iii. 5.

² *Crategeus Asarolus*.

³ *Genista Rasam*.

⁴ *Ceratonia siliqua*.

⁵ *Durrah kaydee*.

⁶ *Durrah sayfeh* of Linnæus.

⁷ *Durrah dimeeres*.

Bridge on the Jordan, may be seen very fine tall papyrus reeds upon the banks of the river.

Of legumes, the *hommus* or chick pea,¹ the *fahl* or Egyptian bean,² the hairy-headed kidney bean,³ and the blue chickling vetch,⁴ as well as the *adas* or lentil, and the field pea,⁵ are largely cultivated. Amongst the pulses, the most conspicuous are different species of hibiscus—" *bamia tassileh*," the *Hibiscus esculentus*, " *bamia beledi*" or " *wayka*," the *Hib. præcox*; here and there the culture of the potatoe, called by the natives " *kolkas franschii*," is attempted by the Franks. The *kharschuf* or artichoke, is very common in the gardens of the monasteries, with the *khus* or lettuce; in most districts the water-melon and the cucumber are abundantly produced. Hemp is more generally grown than flax; cotton is cultivated in some localities, and some quantity of madder for dyeing is raised.

Were we to furnish a description of all the large variety of the plants and flowers of Palestine which the spring displays, the information would form a book of itself, for whoever follows but the course of the Jordan from the Dead Sea to the Lakes of Tiberias and Huleh, and to the sources of the river under Antilebanon, traverses in few days different climatic zones, and finds in them various principal specimens of the vegetable kingdom which, in other countries of the globe, lie hundreds of miles apart; some of the most remarkable and characteristic can therefore only be indicated.

One small plant which the pilgrims usually collect on the Mount of Olives, is the Egyptian bloody everlasting:⁶ while from Carmel and Lebanon as a farther memorial of their pilgrimage, they take the large oriental everlasting.⁷ The mandrake of Palestine⁸ is sought with much avidity by oriental Christians as well as by the Mohammedans in the neighbourhood of Jerusalem, because they attribute peculiar virtues to this fruit; it is however very scarce in that neighbourhood, although abundant south of Hebron, as well as on Mount Tabor and on Carmel.

"Whoever desires to behold the perfection of beauty and

¹ *Cicer aristatum*.

² *Vicia fabia*.

³ *Phaseolus mungo*.

⁴ *Lathyrus sativus*.

⁵ *Pisum arvense*.

⁶ *Gnaphalium sanguineum*.

⁷ *Gn. orientale*.

⁸ *Mandragora autumnalis*.

splendour in the lilaceous tribe of plants, as also indeed in other bulbous rooted plants, such as the tulip, the hyacinth, the narcissus, and the ~~anemone. chaschl.~~ says Schubert, "visit in the summer some of these districts through which we passed."



Bull of Palestine.

The animal kingdom of Palestine need not long detain our attention; but the subject is interesting from the breeds and varieties being the same that are mentioned in Scripture. It is very seldom that droves of cattle are seen. Oxen in the vicinity of Jerusalem are few and small, and beef and veal are rarely eaten. But in the Upper Jordan valley, oxen thrive better, and are more numerous, as likewise in the neighbourhood of Tabor and Nazareth, and they are in much the best condition in the northern part of the country east of the Jordan, a distinction indicated in the Scriptural allusions to the strength of the "bulls of Bashan." The buffalo is seen chiefly in the districts upon the sea-coast, where it approximates in size and strength to the buffalo of Egypt. But, upon the whole, the discouragements to the rearing of the larger cattle in the present state of Palestine are such, that were in these latter days another Solomon to ascend the throne of Israel, instead of the ten fatted oxen and twenty pasture oxen, which were with other animals daily provided for the use of the ancient Solomon's court, he would be obliged to content himself with sheep and goats. These are seen everywhere in all parts of the country in great numbers and numerous flocks. Their milk and their flesh serves for daily nourishment, and their wool and hair for the clothes of the inhabitants. The ordinary species of sheep of this



Goat of Palestine (*Capra mambrica*).

country show signs of the fat tail. The hair of the long-eared goat of Syria is of tolerable fineness, but not equal to that of the goats of Asia Minor, of which this seems a degenerate breed. It has been doubted that animals of the stag and deer kind exist in Syria, but Schubert declares that he saw one upon Mount Tabor, and believes that he caught sight of another upon the top of a hill, in his way from St. Philip to St. John. He admits, however, that the latter may have been the brown gazelle of this region,¹ for he observed many species of the antelope in Palestine.

There is but one breed of the camel in this country, at least to the west of the Jordan—and these are not abundant, although in the great valley of Lebanon, Schubert saw considerable flocks of these animals. Amongst the horses of the Holy Land there are many of fine shape and noble Arab blood; but very little can be said in praise of what may be considered the native breed of the country. The breed of the ass in Palestine is of a much higher relative quality than that of the horse. Mules are more generally used for riding, as they are found to be more safe in traversing the bad mountain paths of the country. The wild hog is abundant upon Mount Tabor and the lesser Hermon, as well as in the woods and shrubby declivities of Carmel, and often comes down from these retreats into the plain of Esdraelon.

That remarkable animal the *waber*, which has by some been regarded as the *saphan* or “coney” of the Bible, though fre-

¹ *Antelope hinnuleus*.

quent in Sinai and the nearer parts of Arabia, does not seem to have been seen in Palestine or Syria, to which it owes the designation of *Hyrax Syriacus*. The guides who conducted Schubert's party from Jerusalem to the Dead Sea, and subsequently to Damascus, named the *Assad*, or lion, among the dangerous animals of the country. But he had reason to distrust their information; and although the lion certainly did anciently inhabit the land, and its presence is repeatedly indicated in Scripture, there has not been, since the time of the Crusades, any authentic evidence of its existence



Leopard (*Felis Nimr Pardus*).

in Palestine. The leopard, however, which is also named in Scripture among the wild animals of the country, is still found in the interior of the mountainous districts of Palestine. The bear also still exists in the country; at least



Bear of Palestine (*Ursus Syriacus*).

in Lebanon, where Ehrenberg saw and described the species which he called the Syrian bear.¹ It is larger and lower than the common brown bear, and of a dull buff colour often clouded with darker brown. Schubert saw some mutilated hides of bears said to have been killed in Lebanon, but it seemed to him that they more resembled those of the common brown bear than the variety described by Ehrenberg.

The hedgehog of Palestine, a specimen of which Schubert met with near Bethlehem, is exactly like our own, differing from the nearer long-eared variety of Egypt. The hare of Palestine is the same as that of Arabia. The porcupine is often found in the clefts of the rocks. The mole is very common; and ~~there seems to be no name for it but the common Arabic one for rat—"far."~~ The wolf of these parts is smaller than the European, ~~and both in size and colour bears more resemblance to the fox.~~ It ~~may be~~ doubted if the true jackal is to be found in Palestine, although that name seems to be applied to the *Canis Syriacus*, an animal resembling the fox, but with shorter snout and shorter feet. These animals are often ~~confounded~~, and they seem in Scripture to be indicated by the common name *Shual* (usually rendered "fox"); the nicer distinctions being little attended to in ancient zoological nomenclature.

Amongst the large birds of prey, the most frequent seem to be the common Aasgeyer, or carrion kite;² the native wild pigeon is not very different from our own, neither is the red-backed shrike, the crow, the roller, and others. Whether the large animal which the Arabs call *Temsah*, and which is said to be found in a river or small lake east of Shechem, be really the crocodile as some ~~have conjectured~~, no one has ascertained, and appears very doubtful. The turtle or tortoise of Palestine is the well known *Testudo Græca*, common in the Mediterranean. ~~Serpents are now rare in the land, and it does not appear from the testimonies of travellers that any of them are poisonous.~~ Of the insects, ~~the bee~~, the varieties of beetle, etc., which ~~are found in Palestine~~, possess but little distinctive interest. The mosquitoes and other insects cause some annoyance to this country, but little in comparison with Egypt and other parts.

¹ *Ursus Syriacus*.

² *Cathartes Peronopterus*.

THE TRIBES AND THEIR TOWNS.

As to the manner in which the land was divided amongst the Canaanitish people, nothing definite is specified, and indeed only in general are the settlements of even the nations given.

When the Israelites obtained possession of the land, it was divided into twelve parts amongst the twelve tribes descended from the sons of Jacob: namely, Reuben, Simeon, Levi, Judah, Dan, Naphthali, Gad, Asher, Issachar, Zebulon, Joseph, Benjamin; but the tribe of Levi received none of these defined allotments, but were dispersed in particular Levitical cities amongst all the others, while Joseph's two sons Ephraim and Manasseh each received a share, thus preserving the number of twelve tribes territorially endowed. But this was rather the ideal than the practical distribution, for all the land in the appointed territories awarded to the particular tribes was not conquered, nor did all that was acquired come to the particular tribes to which it was originally assigned. Even in the time of Moses the tribes of Reuben and Gad had asked and obtained the lands east of the Jordan as their domain, the acquisition of which had not in the first instance been contemplated; and at the later division under Joshua,¹ they were confirmed in its possession.

After seventeen years of warfare, Joshua had nearly conquered all the land. Joshua and the priest Eleazar divided the west-Jordanic land amongst the nine and a-half tribes. First Judah, Ephraim, and the unprovided half tribe of Manasseh received their portions.² As however it was soon seen that at this scale of distribution sufficient territory would not be left for the remaining seven tribes, certain portions were cut out from the shares of Judah and Ephraim and assigned to Dan, Simeon, and Benjamin. The

¹ Josh. xiii. 8.

² Josh. xv 17.

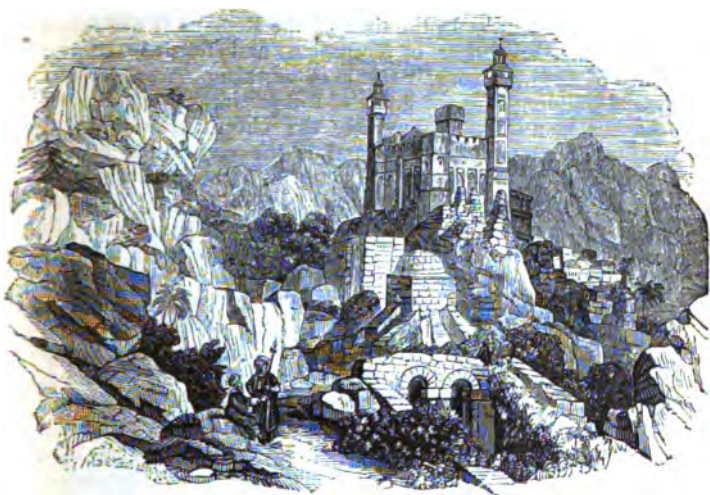
appointed boundaries of the particular tribes are laid down very precisely,¹ but at this distance of time, and under the changes and disappearance of ancient sites, it is not to be expected that all the details can be accurately followed, and it is much that a tolerably accurate notion of the position and general boundaries of each of the tribes can be made out.

We shall now proceed to indicate the situation of the different tribes, and then state some particulars of the principal towns, or those which have anything of ancient or modern interest connected with them. Of the others we know little more than the names, and in some instances the situation, and all the information concerning them which we possess is adequately conveyed in the maps and the index.

THE TRIBE OF JUDAH was bounded on the east by nearly the whole extent of the Dead Sea; from thence south up the valley of the Arabah as far as Kadesh-barnea; thence westward across the desert to the river of Egypt, the present Wady El Arish, which empties into the Mediterranean near the south-east corner of this sea. The north boundary ran from the mouth of the Jordan to Jerusalem, through the valley of Hinnom, south of Jerusalem, to Kirjath-jearim, thence westward to Mount Seir (not to be confounded with Seir in Edom). In the second division, the south-western part of Judah was assigned to the tribe of Simeon, although certain towns, rather than a determinate territory, seemed to have been allotted to it.

HEBRON may be regarded as the capital of the tribe of Judah, and not only in Judah, but in all the land, there is no city of Palestine, except Jerusalem, which is of higher historical interest and importance. It is perhaps the oldest *inhabited* city in the world, for it existed in the time of Abraham, and is stated to have been built seven years before Zoan in Egypt, which was itself a town of venerable antiquity, and has for ages been a desolation. But Hebron still survives. With the exception of Jerusalem, no place on earth is more hallowed by high and sacred associations, than this venerable city of Hebron. Here lived the patriarchs, Abraham, Isaac, and Jacob, and here they were buried with their wives.

¹ Josh. xiii. 21.



Hebron.

Here they communed with God, and received the promises and the seal of the covenant. The spies that went up from the wilderness to search the land, came to Hebron, then inhabited by the gigantic sons of Anak.¹ It was utterly destroyed by Joshua,² and given to Caleb for a possession, in reward for his courage and trust in God. It was one of the cities of refuge and a Levitical city of the sons of Aaron.³ David was here anointed King over Israel, and made it, for seven years and six months the seat of his kingdom.⁴ Abner also was here assassinated by Joab;⁵ and Absalom made it his head-quarters in his rebellion against his father.⁶ Rehoboam made it one of his fenced cities. It was re-settled after the captivity, and although it is not again mentioned in the Old Testament, and neither in the New does its name occur, we learn from the first book of Maccabees that it fell into the hands of the Edomites, but was recovered from them by

¹ Num. xiii.² Josh. x.³ Josh. xxi. 7—11.⁴ 2 Sam. ii. 11.⁵ 2 Sam. iii. 27.⁶ 2 Sam. x. 5.

Judas Maccabeus.¹ In the time of the Romans it was taken by Cerealis, an officer of Vespasian, and burnt.² In the course of time the name "Castle of Abraham" was given to the old building over the grave of the patriarchs (which even Josephus mentions, as probably the old outer wall), and which was afterwards transferred to the city itself; by the Mohammedans this name is retained, but for Abraham's sake the usual name el-Khulil "the friend," i. e., of God was added, and has now become the sole name of the place. In the time of the Crusades, Hebron seems to have come into the hands of the Christians soon after the taking of Jerusalem. Later, in 1167, it was made the seat of a Latin episcopate. After the taking of Jerusalem by Saladin, in the year 1187, the place fell again into the hands of the Mohammedans, and it has ever since remained in their possession. The people of Hebron and the surrounding district bore a conspicuous part in the rising against the Egyptian government in 1834; and after the defeat of the insurgents by Ibrahim Pasha, in a battle fought near Solomon's Pools, they threw themselves into Hebron, which was soon taken by the victorious Ibrahim, and given over to sack and pillage.

Hebron is situated in a deep and narrow valley in the mountains of Judah, twenty-two miles south of Jerusalem, and an equal distance north-east of Beersheba. It is entirely built of stone, upon the declivities of the hills enclosing the valley. As seen from a distance, the town is beautiful, the solid stone edifices, covered with whole flat roofs, each surmounted by a low white dome, make an agreeable impression, but the illusion is dispelled the moment a traveller enters the walls. The streets are narrow, dirty, and dark, and the buildings much dilapidated. Many stalls, and even whole passages in the bazaars were unoccupied. The mutton, grapes, and bread were abundant and good. The population is variously estimated by travellers from 5,000 to 10,000; perhaps there may be 7,000, of which several hundred are miserably poor Jews, who linger around the home of their great progenitor, and drag out a wretched life, shut up in a dark, pestilential quarter of the town, where they have two small synagogues. There are but few Christian inhabitants.

¹ 1 Macc. v. 65.

² Joseph. *De Bell. Jud.* iv. 9; vii. 9.

The appearance of the streets and buildings suggests that population, trade, and wealth are decreasing. The city has scarcely yet recovered from the terrible stroke inflicted upon it, in 1834, by Ibrahim Pasha. In the bottom of the valley, just below the town, is a large square reservoir, built of stone, for the reception of water, which it collects in the rainy season. It is a hundred and thirty-five feet on each side, and twenty-one feet eight inches in depth. Above the town there is another cistern of smaller dimensions, for a similar purpose. These pools, in the opinion of Dr. Robinson, are of high antiquity, and one of them is probably to be regarded as the pool of Hebron, over which David hung up the assassins of Ishbosheth, 2 Sam. iv. 12.

The reputed site of the cave of Machpelah, the sepulchre of the patriarchs, is covered by a Turkish mosque, and enclosed by a wall of great antiquity, probably beyond the period of the Christian era. This enclosure is two hundred feet by a hundred and fifteen, and fifty or sixty feet in height. It is a moslem, a sacred place; and neither Jew nor Christian is permitted, on any occasion, to enter within the enclosure.



Bethlehem. The large building in the centre of the drawing, is the convent erected over what tradition affirms to be the cave of the nativity.

BETHLEHEM is of peculiar Scriptural interest. It is frequently named in Scripture, in the first place by its ancient name of Ephrath, so early as the time of Jacob, whose beloved Rachel died on the approach to it, in giving birth to Benjamin; and to this day her sepulchre is to be seen in the neighbourhood. But the everlasting renown of this place arises from its having been the birth-place of our Saviour, as previously of his great ancestor, according to the flesh, David, the son of Jesse, whom the Lord raised from the sheep-fold to be king over Israel. It was generally called Bethlehem-Judah, to distinguish it from another Bethlehem, in Zebulon.¹ It is also called Ephrath, (the fruitful,) and its inhabitants Ephrathites.² It was fortified by Rehoboam,³ but it does not appear to have been a place of much importance, for Micah, extolling the moral pre-eminence of Bethlehem, says, "Thou Bethlehem Ephratah, though *thou be little among the thousands of Judah,*" etc. In almost every century since the times of the New Testament, Bethlehem has been visited and mentioned by writers and travellers. Helena built here a church, which appears to have been the same which still exists. Jerome afterwards took up his residence in the convent, which early sprung up around it; and the Roman matron, Paula, came and erected other convents, and spent here the remainder of her days. There is a cavern, at some distance from the village, which tradition states to have been the birth-place of our Saviour, and in this place Jerome lived, and prepared his version of the Bible, and many other learned and useful works. The crusaders, on their approach to Jerusalem, first took possession of Bethlehem, at the entreaty of its Christian inhabitants. In A.D. 1110, King Baldwin I. erected it into an episcopal see, a dignity it had never before enjoyed. In A.D. 1244, Bethlehem, like Jerusalem, was desolated by the wild hordes of the Kharisians.

Dr. Robinson gives the inhabitants of Bethlehem a bad character, representing them as "a restless race, prone to tumult and rebellion, and formerly living in frequent strife with their

¹ Josh. xix. 15. Judg. xii. 10.

² Gen. xlviii. 7. Mic. v. 2.

³ 2 Chron. xi. 6.

⁴ Mic. v. 2.

neighbours of Jerusalem and Hebron." In the rebellion of 1834 they naturally took an active part; and the vengeance of the Egyptian government fell heavily upon them. The Moslem quarter was laid in ruins; and all the inhabitants, like those of other towns and villages, disarmed. Since then the population has remained almost entirely Christian, and their number is reckoned by the latest traveller¹ at about four thousand.

Bethlehem lies six miles from Jerusalem, a little west of south; the first appearance of the town is very striking. There are many descriptions of the town; the following is by Dr. Olin, one of the several American clergymen who have, during the last twelve years, contributed so largely to our knowledge of Palestine.

"It is built upon a ridge of considerable elevation, which has a rapid descent to the north and east. The width of the town is very inconsiderable, in some places hardly exceeding that of a single street. From the gate at the western extremity to the convent which occupies the eastern, the distance may be half a mile. The first part of the way, the street descends rapidly; farther on, and especially near the convent, it becomes tolerably level. The houses are solidly, though roughly built of the lime-stone of which the whole region is composed; but a large part of them are in a very dilapidated state, and uninhabited. A number are without a roof, of others the walls are in a ruinous condition. The streets are narrow, and though paved, are almost impassable for a horse.

The environs of Bethlehem are beautiful, but they cannot be said to be well cultivated. There is, indeed, no good tillage in this country, though the best is perhaps about this ancient town. The soil is fertile, but it is encumbered with rocks, and the hills and valleys are covered to a considerable distance with figs, olives, pomegranates, and vineyards. The deep valley on the northern side of the town, which is overlooked by the road leading to Jerusalem, presents a scene of beauty and luxuriance unrivalled, so far as I have yet seen in Palestine. The steep hillsides by which it is bounded are

¹ Rev. J. A. Spencer—*Sketches of Travel in Egypt and the Holy Land*. 1850.

terraced with great labour and care, and covered with fine fruit-trees. This delicious spot may perhaps be taken as a specimen of the general appearance of the hill country in the prosperous days of the Jewish state, and of what it might once more become under the fostering care of a good government, and of an industrious civilized population.

It is only under the walls of considerable towns that agriculture is practicable. Within two miles of Bethlehem fields are permitted to lie waste which once employed and amply rewarded the labour of a numerous peasantry. Now it is in vain to tell them. The Bedouins, who are always in the vicinity, seize the fruit and corn even before they come to maturity. The incursion of a single night is often sufficient to carry away or destroy the entire products of a whole year's industry. Even in broad day these barbarians do not hesitate to drive their beast through fields of wheat under the owner's eye, and they graze their animals upon them without scruple. Under such discouragements, little attention is paid to agriculture, and the people of Bethlehem naturally turn their attention to other employments.

They make crosses and carve ornaments of pearl, which they sell to pilgrims, by whom they are highly prized as memorials of their visits to holy places, if, indeed, they do not invest them with a higher character.

They also manufacture beads and other trinkets of the mother-of-pearl, and of the wood and kernel of the olives that grow in and about the Garden of Gethsemane. They supply the bazaars of Jerusalem with these wares, and press them upon strangers who visit their town with an importunity that is very annoying.

The convent of the Nativity, which covers the spot where it is believed our blessed Lord was born, is situated at the east end of the town, and is by far the most conspicuous object which it contains. It is a very extensive stone edifice, irregular in its plan, from having been constructed a piece at a time, and at various and distant eras. The church, and probably some other parts of this immense pile, were built by the Empress Helena. The whole has the appearance of a strong fortress. There is a large but waste esplanade in front, extending westward towards the village, and from the wing of the convent, which projects a long way in advance

before the entrance, and bounds the southern side of the court to the northern declivity of the ridge.

After passing through the low door and a sort of ante-chamber, we entered the ancient church built by Helena. This is a magnificent structure, though now in a neglected and semi-ruinous state. It is thirty-four paces long and thirty broad, ornamented with forty-eight monolith columns of the Corinthian order, arranged in four rows of twelve columns each. The columns are about two and a half feet in diameter, by more than twenty in height. This church was once richly adorned with paintings and Mosaic, of which only a few mutilated figures remain. The pavement is out of repair. The roof is of wood, and the naked, rough framework which supports it has a bad effect, and is quite unworthy of the fine structure which it surmounts. This roof I take to be a restoration rendered necessary by some casualty, and made in days of adversity.

The church seems at present to be merely an outer court, a sort of thoroughfare, through which entrance is gained into the smaller churches and the apartments of the convent. A wall has been erected across it, nearer the eastern end, which cuts off a considerable area that has been converted into two small churches or chapels, where the Greeks and Armenians perform their respective rites. The Latins have a separate church in the convent, situated a little farther north. It is not large, but commodious, and in good taste and repair. Formerly these three communities occupied the principal church by turns for the celebration of religious worship; but difficulties and dissensions arose which led to the present arrangement, and to the partial abandonment of the splendid erection of the munificent and zealous Helena.

The Armenian chapel is entered through a door in the cross wall already mentioned. It is a very unpretending room; the altar and all the furniture is plain, and almost mean. The Greek church is in the same apartment, immediately east of the Armenian, from which there is an ascent, by marble steps, of two and a half feet. It is paved with beautiful marble; and the altar is richly ornamented in the Greek style. The walls are covered with small paintings of a religious character, and a multitude of gold or gilded lamps, and other objects designed for use or decoration, give some air of splendour and sumptuousness to this ill-proportioned room.

The grotto of the Nativity is under the Greek chapel, but the entrance is through a door in the southern side of that of the Armenians. In this grotto a star formed of silver and precious stones marks the alleged site of the nativity, and the following inscription forms a circle around it. "Hic de Virgine Mariâ, Jesus Christus natus est." Golden lamps continually burn over the sacred spot. Above it is a marble table, with the usual decorations of an altar in a Catholic church. Here the pilgrims prostrate themselves, offering up their prayers, and kissing the star and the pavement around it.

At a distance of about twenty feet from the star of the Nativity is the manger where the infant Jesus was first cradled. The manger is a block of white marble, hollowed out in proper form. It occupies a recess in the grotto, and is less than two feet in height by perhaps four in length. The altar of the wise men is fenced by a kind of screen, above which is seen a painting that represents them doing homage and offering precious gifts to the holy child Jesus. Thirty-two splendid lamps illuminate this stable, now transformed into a gorgeous chapel. The ceiling of the grotto is also thickly hung with costly lamps, the gifts, as the Latin monk who acted as our guide informed us, of Catholic princes, and not of Greeks and Armenians. What confidence is due to the traditions embodied in these memorials is questionable, but they are of long continuance, and are generally believed."

BEERSHEBA was on the southern limits of Judah and Palestine. Hence the phrase, "from Dan (in the extreme north) to Beersheba" (in the extreme south), to describe the whole extent of the land. It was a favourite station of Abraham, and occurs so often in the history of the patriarchs, that much interest had long been felt in it, although no information concerning it existed, nor any means of determining the exact spot had been found until it was discovered by Dr. Robinson; and this certainly is not the least of the many obligations which the public owes to that learned traveller and his accomplished companion the Rev. Eli Smith.

On coming up from the desert by a long and tedious ascent, he came out on a broad, undulating country, over-spread to a considerable extent with grass, and affording in ordinary seasons good pasturage, a grateful evidence that the

desert was at an end. On the north side of a broad, beaten course he found two wells, fifty-five rods distant from each other, one twelve feet in diameter and forty-four and a half feet deep; the other five feet in diameter and forty-two in depth. The water was sweet and abundant, and flocks were gathering around to drink at these fountains. On some low hills a little north, he found ruins indicative of a considerable village in the remote ages of its prosperity.

"Here, then, is the place where the patriarchs Abraham, Isaac, and Jacob dwelt! Here Abraham dug perhaps this very well; and journeyed from hence with Isaac to Mount Moriah to offer him up there in sacrifice. From this place Jacob fled to Padan-aram after acquiring the birthright and blessing belonging to his brother; and here too he sacrificed to the Lord, on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of Relim, just as our Arabs sat down under it every day and every night. Over these smiling hills the flocks of the patriarchs once roved by thousands, where now we found only a few camels, asses, and goats."

There are other spots in this vicinity which are mentioned in the patriarchal history, but which remained undiscovered until the Rev. John Rowlands performed that journey from Gaza, of which he gave an account in the letter to the Rev. George Williams, and which we have already had occasion to quote in reference to Kadesh. The following is the portion of the same letter which refers to these other discoveries. The route was in the first instance from Gaza to Khalasa; and on the way the site of the ancient Gaza was visited.

"We had heard of it at Gaza under the name of Joorf el-Gerar (the rush or rapid of Gerar), which we found to be three hours south-south-east of Gaza, within Wady Gaza, a deep and broad channel coming down from the south-east, and receiving a little higher up than this spot Wady esh-Sheriat from the east-north-east. Near Joorf el-Gerar are traces of an ancient city, called Khirbet el-Gerar (the ruins of Gerar). Our road beyond to Khalasa lay along a plain slightly undulated. This plain must be "the land of Gerar." Here we 'sojourned' for two days (one of which was a Sunday) with Abraham 'in Gerar.'

Khalasa (ancient Chesil, I think), must have been a large city. The remains are very extensive—heaps of stones and portions of houses, &c. Our road from *Khalasa* was nearly in a direct line all the way to Suez, passing near the south-east extremity of Mount Halal. Two hours and a half from *Khalasa* is an ancient site, called *Sebata*; only a few traces of a city, pottery, &c. This, I thought, must be *Hormah*, or ancient *Zephath*,¹ the Arabic form of which name would be precisely *Sebat* or *Sebata*. *Hormah* was a name given it by the Jews; and the Arabs would probably, according to their usual practice, retain the ancient name. *Chesil* and *Hormah* are mentioned together in Josh. xv. 30. *Hormah* could not therefore be very far from *Chesil*, and the situation of *Sebata* corresponds well with the great elevated plain of *Serr* (or *Seir*, where the children of Israel were chased before the *Amalekites*); it lies to the west of the mountains of *Rakhmeh*, which, as you remember, are to the west of 'Ain *Rakhmeh*, where we saw the wild Arabs. To the east of 'Ain *Rakhmeh* is the grand plain called *es-Serr*, which must be the *Seir* alluded to in Deut. i. 44. The Amorites chased them down the western side of the mountains of *Rakhmeh* unto *Hormah* or *Sebata*, which lies near the borders of the plain. From thence they returned southward to *Kadesh*. Deut. i. 4, 5. *Hormah* is nowhere mentioned to be a border city. A few hours to the east of *Sebata* (said to be three hours) an ancient site was mentioned to me, called *Asloodg* or *Kasloodg*, with some ancient walls, most probably *Ziklag*.

About a quarter of an hour beyond *Sebata* we came to the remains of what must have been a very well-built city, called now *Rohebeh*. This I have not the slightest doubt whatever is ancient *Rehoboth*, where Abraham, and afterwards Isaac, digged a well.² This lies, as *Rehoboth* did, in the land of *Gerar*. Outside the walls of the city is an ancient well of living and good water called *Bir Rohebeh*. This most probably is the site, if not the well itself digged by Isaac. The city is not quite so extensive as *Khalasa*, but the vines are much more considerable. Some portion of almost every house remains perfect, beautiful masonry. Mr. Johns admired it greatly. It is of

¹ Judg. i. 17.

² Gen. xxvi. 18—22.

the Saracenic style. The Bedouins said it was once inhabited by Christians. About ten hours beyond Behebeh, on our road (i. e., ten hours camel's pace) is a place called Moilahi (or Moilahhi), a grand resting-place of the caravans, there being water here as the name implies. It lies in one of two or three passages or openings in the very southernmost hills or southern border of the Land of Promise, which form the grand outlet from Palestine into the desert, or the grand entrance from the desert into Palestine, by which the great caravan roads from Akaba, Mount Sinai, and Suez, pass to Hebron and to Gaza. It may be ten or fifteen miles to the east-north-east from the nearest extremity of Mount Halal. Shall I not please you when I tell you that we found here Bir Lahai-roi?"

In proof of this interesting identification, Mr. Rowlands produces these arguments:—"1. Moilahhi lies on the great road from Beersheba to Shur or Jebel es-Sur, which is its present name, a grand chain of mountains running north and south, a little east of the longitude of Suez, lying as Shur did, *before* Egypt.¹ 2. It is probable from Gen. xi. 14, that Bir Lahai-roi was not far from Kadesh; Moilahhi is about twelve miles from Kadesh. But, 3rd, the grand settling point is its present name. The well has disappeared, and the "Bir" (well) very naturally been changed into "Moi" (water); and, what is very remarkable, the Arabs of the country call it Moilahhi Hadjar (Hagar). The Arabs from the neighbourhood of Gaza called it Moilahhi Kadesah, but the former insisted upon its true name being Moilahhi Hadjar; and this, as they explained to me, not from the rocky mountains near, but from the name of a person called Hagar; and to confirm this statement of theirs, they conducted us to the *house* of Hagar (Beit Hagar), where they said such a person lived. It is about half or three quarters of a mile from Moilahhi, in a ravine among the hills. It is certainly a curious place; its description is simply this:—a square chamber of no great dimensions excavated in the perpendicular face of a rock, at some height above the base; the entrance into this by a passage bored through the rock from beneath, with a winding staircase of good steps cut in the rock, leading up into the middle of the floor of the

¹ Gen. xvi. 7.

chamber. Behind this chamber are three other small chambers connected with it, which may possibly have served as dormitories,—not at all like tombs, nor showing any evidence whatever of their having been a sepulchre. Its name is Beit Hajar, or the house of Hagar.”

Although the traditions connected with this cavern may be questioned, it is, as Mr. Rowlands urges, certainly true that (4) “the wilderness of Paran,” where Ishmael is said to have dwelt,¹ lies immediately to the south of this; a grand plain, bounded on the west by Halal and Jelek, on the east by the mountains or wilderness of Kadesh and Jebel el-Khirm, on the north by the southern hills of Judea, or rather of the *promised* (not of the possessed) land. This is el-Paran, or plain of Paran, alluded to in Gen. xiv. 6. This also is the country (excellent for pasture in some parts during the rainy season) where Abraham dwelt *between* Kadesh and Shur; not at all the same country as Gerar, inferred (without any reason) from Gen. xxi. 1. Shur or Sur lies at its south-west extremity, and Kadesh at its utmost north-eastern extremity. This plain is the Paran through which the Hebrews came from Sinai on their way to Kadesh.² The wilderness of Paran may possibly mean the hills bounding the plain to the east of it, and to the south of the wilderness of Kadesh, or, as I am rather inclined to believe, the wilderness of Kadesh was also called the wilderness of Paran from the adjacent plain, as it was called that of Kadesh from the *fountain* of Kadesh.”

These places of note in patriarchal history belong, however, of right to that portion of Judah's history, being the south-western part, which was given to SIMEON, which besides these contained no other places of note. It may indeed be doubted whether the tribe had any territory determined by boundaries. It would seem rather that certain towns towards the Philistine frontier were assigned to the tribe; for the territory as a whole could not be regarded as a part of Judah. It was regarded as a distinct territory, defined by the cities belonging to it. Simeon had Judah on the north and east, the Philistines' territory on the west, and on the south the wilderness.

¹ Gen. xxi. 21.

² Num. xii. 16; xiii. 26.

THE TRIBE OF DAN was in the same case with Simeon, and had a corresponding portion of Judah's territory upon the north-west. It had thus Judah on the south, Ephraim on the north, Benjamin on the east, and seemingly, the sea shore on the west, but in reality the territory of the Philistines. In the part of the nominal territory belonging to the Philistines lay Joppa, which did not belong to the Israelites until the victories of David broke up the power of that warlike people. There was no other place of note within these limits, and we may therefore notice here a place which became of great importance in the time of the kings, as the only sea port within the land of Israel.

JOPPA is a very ancient town—an existence is claimed for it prior to the Deluge, and tradition assigns this spot as the place where Noah built his ark. Rabbinical writers derive its name from Japhet, while the classical geographers refer it to Joep, daughter of Æolus, and affirm that it was on this shore that Andromeda was rescued by Perseus from the sea monster. These and other fables connected with the place, suffice to



Joppa.

show the great antiquity of the town. But this evidence is not needed, as the place existed when the Israelites invaded the land of Canaan, and is mentioned as lying on the border of the tribe of Dan¹.

Joppa was the only port possessed by the Israelites till Herod formed the harbour at Cæsarea; and hence it was that the timber from Lebanon destined for both the first and second temples was there landed.² It was the place to which Jonah went, in expectation of finding a ship bound on some distant voyage, and where he found one going to Tarshish³. Joppa belonged to the powers which were successively dominant on this shore; and it does not again appear in Jewish history till the time of Judas Maccabeus, when the inhabitants having, contrary to the faith of treaties, thrown 200 Jews into the sea, the hero, to avenge them, surprised the haven by night, and set the shipping on fire.⁴ The town itself was a few years after taken by Jonathan;⁵ but was not long retained, as we find it again taken by Simon,⁶ and mentioned as an acquisition of especial importance, which he strongly fortified.⁷ Joppa was annexed by Pompey to the Roman government of Syria, together with several other towns on the coast, of which the Jews had obtained possession. It is mentioned in the New Testament only in connection with the visit of the Apostle Peter, who here raised Tabitha from the dead, and lodged in the outskirts of the town with Simon, the tanner, when favoured with the vision which taught him to call 'no man common or unclean.'⁸

During the Jewish war Joppa was taken by surprise by Cestius, when it was plundered and burnt, and 3,400 of the inhabitants were put to the sword. Its ruins afterwards became the refuge of a great number of persons who had escaped from the destruction of other cities by Vespasian, and who took to piracy for a subsistence. Hence the Romans again marched against the place, when the inhabitants fled to their boats, but were driven back by a storm and destroyed. The city was then utterly destroyed. Joppa was the seat of a

¹ Josh. ix. 46. ² 1 Kings, v. 9. ³ 2 Chron. ii. 16. ⁴ Ezra, iii. 7.

⁵ Jonah, i. 3.

⁶ 2 Macc. xii. 3—7.

⁷ 1 Macc. x. 74—76.

⁸ xii. 34.

⁹ xiv. 5; xv. 28.

¹⁰ Acts, ix. 36—39; x. 5, 18; xi. 5.

bishopric in the time of Constantine the Great, as well as when taken by the Arabians under Omar in A.D. 636.

In the time of the crusades, Joppa was besieged and taken by Baldwin I., and was recovered by the Moslems under Saladin in A.D. 1186. From the first crusade down to our own day, Joppa has been the landing-place of pilgrims going to Jerusalem, and is hence mentioned in almost all the innumerable itineraries and books of travels in the Holy Land which have appeared in different languages. There is still here an hospital for pilgrims, dependent on the Convent of St. Salvador in Jerusalem, and occupied by Spanish monks. In 1797, the place was taken by storm by the French army under Napoleon, and was sacked without mercy; when some of the Turkish prisoners, to the number of 500 or 600, were carried to the neighbouring sand-hills and shot by his order, on the ground that they had broken the parole previously given to them at Gaza.

Josephus describes the natural unfitness of Joppa for a haven, in terms very similar to those which modern travellers employ. The fact is, the port is so dangerous from exposure to the open sea, that the surf often rolls in with the utmost violence, and even so lately as 1842, a lieutenant and some sailors were lost in pulling to the shore from an English steamer that lay in the harbour. But however bad, it was the only port which existed within reach of the important district which lay behind it inland; and the miserable state of the ancient roads, or rather perhaps the absence of any roads, made a near harbour, however inconvenient, of more immediate consequence than a good one at a greater distance.

The town is approached on the land side, through rich and extensive gardens and orchards, and is very picturesquely situated upon an eminence or promontory, which is crowned by a castle. It chiefly faces the north; and the buildings appear, from the steepness of the site, as if standing upon one another. The most prominent features of the architecture from without are the flattened domes by which most of the buildings are surmounted, and the appearance of arched vaults. But the aspect of the whole is mean and gloomy, and inside, the place has all the appearance of a poor though large village. There are no public buildings to engage the eye,

and the houses are mean and comfortless. No ancient ruins have been observed, nor are any to be expected in a place so often destroyed by war. From the steepness of the site, many of the streets are connected by flights of steps, and the one that runs along the sea-wall is the most clean and regular of the whole. There are three mosques in Joppa, and Latin, Greek, and Armenian convents. The former is that in which European pilgrims and travellers usually lodge. The town still enjoys a considerable trade with the neighbouring coasts. Its chief manufacture is soap, which is largely consumed in the baths of Cairo and Damascus; and its fruits are excellent, and are exported in large quantities, especially water-melons, which are very extensively cultivated here and in other parts of the plain of Sharon.

The population of Joppa is computed at about 5,600, exclusive of military; of these 26 families, with 120 souls, are Jews who have within these few years come from southern Africa and settled here; most of them are by occupation shopkeepers, carpenters, and weavers of silk. Dr. Wilson relates, that "when we put the question 'to what Tarshish do you think the prophet Jonah attempted to go when he set sail from Joppa?' Their reply was satisfactory enough. 'To Tarsus in Cilicia.'"

The territory of Dan proving too contracted for it, or rather being prevented by the strength of the Philistines from taking full possession of it, a colony of them went forth in the time of the Judges, and established themselves at Laish, a few miles north of the waters of Merom, the modern lake of Huleh, and near one of the fountains (Tel el-Kadi) already noticed as one of the sources of the Jordan. This party, in its way through the mountains of Ephraim, stole from Micah at Kirjath-Jearim, his idolatrous images, and established his corrupt worship in the new settlement, which took the name of Dan. The idolatry which was introduced prepared the place to become, several hundred years later, the chief seat of Jeroboam's worship of the golden calf.¹ It was overrun by the Syrians in their invasion,² and is celebrated as the northern limit of Palestine.

¹ 1 Kings, xii. 29.

² 1 Kings, xv. 20. Chron. xvi. 4.

The territory of the tribe of BENJAMIN was but small. Its eastern boundary lay upon the Jordan for a few miles above its estuary, and by a small part of the Dead Sea. On the west it reached seemingly to the highest point of the central range of mountains, which divided it from Dan. The border of Judah formed its southern limit; and on the north it was separated from Ephraim by a seemingly arbitrary line drawn from the Jordan, westward to Bethel and Betheron. The tribe thus had Judah on the south, Ephraim on the north, Dan on the west, and the Jordan on the east.

Jerusalem, Jericho, Ramah Gibeah, Bethel, and Gibeah, were the most noticeable places in it. Jerusalem was of so much importance as the metropolis of the whole realm, that it must be reserved for separate notice.



Ruins of Jericho.

JERICO was situated some twenty miles east of Jerusalem in that expansion of the valley of the Jordan, on approaching the Dead Sea, which is known as the Plain of

Jericho. The town is memorable as the first which the Israelites assaulted after they had miraculously crossed the Jordan, and entered the Promised Land; and for the marvellous overthrow of its walls under the circumstances described in the sixth chapter of Joshua. It was completely destroyed by the conquerors, and Joshua pronounced a fearful curse upon him who should rebuild the city; which was executed five hundred and twenty years afterwards, upon Hiel.¹ Previously to this, and almost immediately after the death of Joshua, reference is made to it, under the name of the city of Palm-trees.² In the time of Elijah and Elisha it became a school of the prophets.³ At a short distance north-west are two fountains near each other, gushing from the earth, and yielding a stream of water sufficient to irrigate the whole plain. These waters are now sweet and wholesome. Whether their salubrity is the effect of that miracle or not, this was doubtless the scene of Elisha's miracle in the healing of the waters.⁴ The messengers of David tarried here, after the insult inflicted upon them by Hanun, until their beards were grown.⁵

From the Babylonish captivity the inhabitants of this city returned again to it.⁶ Herod the Great in the beginning of his career, captured and sacked Jericho, but afterwards strengthened and adorned it, when he had redeemed its revenues from Cleopatra, on whom the plain had been bestowed by Mark Antony. He appears to have often resided here, probably in winter: he built over the city a fortress called Cypros, between which and the former palace he erected other palaces, and called them by the names of his friends. Here also was a hippodrome or circus, in which this tyrant, when lying at Jericho on his death-bed, caused the nobles of the land to be shut up for massacre after his death. He died there, but his bloody intention was not executed. The palace in this town was afterwards rebuilt more magnificently by Archelaus. By this it will be seen that the Jericho which existed in the time of our Saviour was a great and important city, probably more so than it had ever been since its founda-

¹ 1 Kings, xvi. 34.

² 2 Kings, ii. 4, 5.

³ 2 Sam. x. 5.

⁴ Judges, iii. 13.

⁵ 2 Kings, ii. 21.

⁶ Ezra, ii. 34.

tion. It was once visited by him, when he lodged with Zaccheus, and healed the blind man, who cried to "the Son of David" to have mercy on him.¹ Eusebius and Jerome describe Jericho as having been destroyed during the siege of Jerusalem, on account of the perfidy of the inhabitants, but add that it was afterwards rebuilt; but as Josephus is silent respecting this event, Dr. Robinson regards it as doubtful.

That the town continued to exist as a place of importance, appears from the names of five bishops of Jericho, which have been collected. The emperor Justinian built here a Xenodochium, apparently for pilgrims, and also a church dedicated to the Virgin; and the monastery of St. John, near the Jordan, was already in existence. The town, however, appears to have been overthrown during the Mohammedan conquest; for Adamnanus, at the close of the seventh century, describes the site as without human habitations, and covered with corn and vines. The celebrated palm-groves still existed. In the next century a church is mentioned; and in the ninth century several monasteries appear. About the same time the Plain of Jericho is again noticed for its fertility and peculiar products; having, it seems, been brought under cultivation by the Saracens, for the sake of the sugar and other products for which the soil and climate were more suitable than any other in Palestine. Ruins of extensive aqueducts, with pointed Saracenic arches, remain in evidence of the elaborate irrigation and culture of this fine plain—which is nothing without water, and everything with it—at a period long subsequent to the occupation of the country by the Jews. It is to this age that we may probably refer the origin of the castle and village, which have since been regarded as representing Jericho. If the present Arab village of Rihah indeed represent the ancient Jericho, no important city certainly had ever a more miserable representative. The village is indeed one of the meanest in the country. It may, perhaps, contain forty human habitations, formed of small, loose stones. The walls, which threaten to tumble down at a touch, are covered with flat roofs, composed of reeds or straw plastered over with mud. A small yard is

¹ Luke, xviii. 35—43; xix. 1—7. Matt. xx. 29—34. Mark, i. 46—52.

inclosed around most of the houses, with dry thorn bushes. The village has a similar bulwark, which, insufficient as it appears to oppose resistance to the invader, is quite sufficient against the predatory Bedouins, with their bare feet and legs, or any other enemy in too great haste to set the place on fire.

The most conspicuous object in the village is a dilapidated edifice, some thirty or forty feet square, and about as high, which was probably constructed to defend or overawe the place when it possessed more importance than at present. There are some narrow apertures in the wall that appear to have been designed as loopholes for musketry. If so, they limit the age of the structure to an era subsequent to the invention of gunpowder, and point to a probable Saracenic origin. The pilgrims assign to it a higher antiquity and do it reverence as the house of Zaccheus, where he entertained the blessed Saviour. They also point to a solitary palm-tree, the only survivor of the luxuriant groves that distinguished Jericho as the "city of palms," as the identical sycamore into which this chief of the publicans climbed up to obtain a view of Jesus as he passed through the city. Rihah may contain two hundred people, which would be about five to each house. They have a sickly aspect, and are reputed indolent and vicious. Everything bears now the marks of abject and, what is unusual in the east, of squalid poverty. It has been of late years doubted that this is really the site of the Jericho of Scripture. Mr. Buckingham was, we believe, the first to suggest that the place of the ancient city might be identified by some ruins two miles to the west of this, and near the road that comes down from Jerusalem. This conclusion has found favour with most of the observant travellers who have since visited the place. At Rihah there are no remains whatever to indicate the former presence of a considerable town; nothing in fact but the tower to induce a suspicion that any thing much better than the present miserable village ever existed upon the spot. The situation does not agree with that of the ancient city, which, according to Josephus, was close to the mountains which bound the plain on the west, and considerably nearer to Jerusalem. The other site indicated meets the required conditions. There is indeed nothing massive or imposing in the remains here, though they must from their nature and extent denote the site of a considerable

city. A number of old foundations and the vestiges of an ancient wall are easily traceable.

BETHEL, originally Luz, is often named in the early history of Abraham and his descendants. Here the patriarch pitched his tent on his first arrival in the land, and called upon the name of the Lord.¹ Jacob, a hundred and fifty-six years afterwards, beheld here a vision of the God of Abraham, received the promise, and entered into covenant with Jehovah. Twenty-one years after, he returned, enriched with the blessings of God's providence, to fulfil his vow and commune with God.² Bethel was on the borders of Benjamin and Ephraim,³ and was violently wrested from the former by the sons of Joseph. The ark of the covenant was for a long time here, to which the children of Israel came often to inquire of the Lord.⁴ Samuel came here also once a year to judge the people.⁵ Bethel was desecrated by the idolatrous worship of a golden calf erected by Jeroboam,⁶ and the prediction of the disobedient prophet was fulfilled.⁷ It was on this account that the old prophets speak with abhorrence of this city, and Hosea by a play upon words, turned the name "Bethel," *House of God*, into "Beth-aven" *House of Idols*.⁸ After the exile the place was again inhabited by returning Jews,⁹ and was fortified by Bacchides the Syrian general, in the time of the Maccabees. In the New Testament Bethel is not mentioned, but it still existed, as we learn from Josephus, and was taken by Vespasian in the Jewish war. Eusebius and Jerome describe it as a small village in their day; and this is the last notice of Bethel as an inhabited place. The name is indeed mentioned by writers of the time of the crusades, but apparently only as a place known in Scripture history, and not as then in existence. Yet the present ruins are greater than those of a small village, and show that after the time of Jerome, the place must probably have revived and been enlarged.

¹ Gen. xii. 8.

² Gen. xxx. 5.

³ Josh. xvi. 1, 2; xviii. 13, 22. ⁴ Judges, i. 22—26.

⁵ Judges, xx. 26, 27.

⁶ 1 Sam. vii. 16.

⁷ 1 Kings, xxiii. 15.

⁸ 1 Kings, xiii.

⁹ Hos. iv. 15; v. 8; x. 5, 8. Comp. Amos, v. 6.

¹⁰ Ezra, ii. 28. Neh. vii. 32; xi. 31.

The ruined churches upon the site and beyond the valley betoken a town of much importance even down to the middle ages, and it certainly is matter of surprise that no allusion to the place as then existing, occurs in the historians of the crusades. The site would seem already to have been forgotten in ecclesiastical tradition. During the following centuries, Bethel was sought for near Shechem, and it is only within the last few years that its name and site have been discovered among the common people, by the Protestant missionaries in Jerusalem. The monks even now know nothing of it; and the traveller who communicates only with them, is still led to believe that Bethel and its very name have perished. At Beitin in the mountains of Ephraim, twelve miles north of Jerusalem, and a little east of the road leading to Galilee through Samaria, Bethel is now, however, identified. It was situated on a tongue of land between two valleys which unite just below, and run off to the south-east towards the Jordan. The place is now overspread with ruins, and though uninhabited, must once have been a town of some importance. Here are the remains of a vast reservoir, three hundred and fourteen feet by two hundred and seventeen in breadth. The region around, as in the days of Abraham and Jacob, still affords excellent and extensive ground for pasturage and tillage.

RAMAH is a name that frequently occurs in Scripture, being (as the name implies) given to different places built in *high* situations. The Ramah of Benjamin was on the confines of the two kingdoms of Judah and Israel, between whom there was at all times a kind of contest for its possession. Properly it belonged to Judah, but it was seized and fortified by Baasha king of Israel (B.C. 933), with the apparent view of holding in check the communications between the kingdoms. But it was soon destroyed by Ben-hadad of Syria, a confederate of Asia, king of Judah.¹ It is described by Isaiah as thrown into consternation at the approach of the Assyrians.² Here also was heard the voice of lamentation and weeping, Rachel weeping for her children, and refusing to be comforted.³ The distance assigned to it by Josephus and Jerome would

¹ 1 Kings, xv. 17. 2 Chron. xvi. 1.

² Isai. x. 29.

³ Jer. xxxi. 15. Matt. ii. 18.

lead us to seek it somewhere about six miles north of Jerusalem, and accordingly about two hours north of the city upon a hill, a little to the east of the great road northward, a village still exists under the name of er-Kam, in which we cannot hesitate to recognise the ancient Ramah of Rengam.

This Ramah is not to be confounded with the Ramah of Samuel, where that prophet lived and was buried. It could not have been the same as this, for when Saul visited Samuel at that place, the prophet in dismissing him to his home in Benjamin, and not far from the Ramah already noticed, foretold the adventure which was to befall him near Rachel's sepulchre. Now as this sepulchre was near Bethlehem, and as Saul's abode was in Benjamin, the southern border of which is several miles to the north thereof, it is manifest that if Saul in going home was to pass near Rachel's sepulchre, the place where Samuel was must apparently have been to the south of it.

A town of the name of GIBEON was at the time of the conquest of the land by the Israelites, one of the "royal cities." The inhabitants contrived by stratagem to make a treaty with the Israelites, by which they were saved from destruction, but were devoted to perpetual servitude.¹ Alarmed at this treaty of the Gibeonites, the principal kings of all the southern part of Palestine, under Adonizedek, king of Jerusalem, entered into a confederacy for mutual defence against the invaders. They brought their united forces against the Gibeonites, who appealed to Joshua, their ally, for protection. This brought him into immediate conflict with the confederate army before Gibeon. The result of the battle was a total discomfiture of the allies. To enable Joshua to complete the victory, the sun at his command "stood still on Gibeon in the midst of heaven, and the moon in the valley of Ajalon; and hasted not to go down about a whole day."² Gibeon afterwards became a Levitical city of the tribe of Benjamin. Under David and Solomon the heights of Gibeon were the appointed places of prayer, where for many years the tabernacle was set up,³ the ark of the covenant being at Jerusalem.⁴ It was here that Solomon, after offering a thou-

¹ Josh. ix.

² Josh. x. 12, 13.

³ 1 Chron. xvi. 37—39.

⁴ 2 Chron. i. 3, 4.

sand burnt offerings, enjoyed the visions of God, and received the promise of wisdom surpassing.¹ Here Abner, captain of Saul's host, was defeated by Joab, in a sore battle, and Asahel, Joab's brother slain.² And here Amasa, a commander of Absalom's rebel army, was subsequently assassinated by Joab.³

The locality thus historically interesting, was discovered by Dr. Robinson upon an eminence, five miles north by west from Jerusalem, under the name of el-Jib. It is a moderate sized village, the houses of which stand very unevenly and irregularly—sometimes almost above one another, on the hill-side. They seem to have been chiefly rooms in old massive ruins, which have fallen down in every direction. One large building still remains, probably an ancient castle or tower of strength. "The pool of Gibeon," mentioned in 2 Sam. ii. 13, still exists as a large open reservoir among olive trees, which receives the superfluous waters which issue from a fine fountain of water within a cavern.

EPHRAIM.—The territory of this great tribe, second only to Judah, and its rival in power and influence, lay to the north of Benjamin and Dan, and extended from the Jordan to the Dead Sea. Its southern border was properly formed in the east by the Wady Fariah, and in the west by the Wady Arsuf, the Scriptural "brook of reeds."

The chief places of Ephraim were Shechem, Samaria, and Shiloh.

SHECHEM is a very ancient place. It is thirty-four miles north of Jerusalem, and seven miles south of Samaria. In the interval between the arrival of Abraham in Palestine and the return of Jacob from Padan aram, it seems to have arisen into a town; for when Abraham came there, on first entering the land of Canaan, it is mentioned only as a place described by reference to the oaks in the neighbourhood.⁴ But in the history of Jacob it repeatedly occurs as a town having walls and gates; it could not, however, have been very large or important, if we may judge from the consequence which the inhabitants attached to an alliance with Jacob, and from the

¹ 1 Kings, iii. 5—15. 2 Chron. i. 3—13.

² 2 Sam. ii. 19—32.

³ 2 Sam. xx. 8—12.

⁴ Gen. xii. 6.



Shechem.

facility with which the sons of the patriarch were able to surprise and destroy them.¹ After the conquest of the country, Shechem was made a city of refuge,² and one of the Levitical towns;³ and during the life time of Joshua it was a centre of union to the tribes,⁴ probably because it was the nearest considerable town to the residence of that chief in Timnath-serah. In the time of the Judges, Shechem became the capital of the kingdom set up by Abimelech,⁵ but was at length destroyed by him.⁶ It must, however, have been ere long rebuilt, for it had again become of so much importance by the time of Rehoboam's accession, that he there gave the meeting to the delegates of the tribes, which ended in the separation of the kingdom.⁷ It was Shechem which the first monarch of the new kingdom made the capital of his dominions.⁸ Although later in his reign the pleasantness of

¹ Gen. xxxiii. 18, 19; xxxiv. 1, 2, 20, 24, 26.

² Josh. xx. 7. ³ Josh. xxi. 21. ⁴ Josh. xxiv. 1, 25.

⁵ Judges, ix. 19. ⁶ Judges, ix. 34. ⁷ 1 Kings, xii. 10.

⁸ 1 Kings, xii. 25. Comp. xiv. 17.

Tirzah induced him to build a palace there, and to make it the summer residence of his court, which gave it such importance that it at length came to be regarded as the capital of the kingdom, till Samaria eventually deprived it of that honour,¹ Shechem, however, still thrived. It subsisted during the exile,² and continued for many ages after the chief seat of the Samaritans, and of their worship; their sole temple being upon the mountain of Gerizim, at whose foot the city stood.

The city was taken and the temple destroyed by John Hyrcanus B.C. 129. In the New Testament it occurs under the name of Sychar,³ which seems to have been a sort of nick-name, such as the Jews were fond of imposing upon places they disliked; and nothing could exceed the enmity which existed between them and the Samaritans, who possessed Shechem. Stephen, however, in his historical retrospect, still uses the proper and ancient name.⁴ Not long after the times of the New Testament, the place received the name of Neapolis, which it still retains in the Arabic form Nabulus, being one of the very few names imposed by the Romans in Palestine which have survived to the present day. The name occurs first in Josephus, and then in Pliny. There had already been converts to the Christian faith at this place under our Saviour, and it is probable that a church had been gathered here by the Apostles,⁵ and it early became the seat of a bishopric. Justin Martyr was a native of Neapolis.

When the Moslems invaded Palestine, Neapolis and other small towns in the neighbourhood were subdued while the siege of Jerusalem was going on. After the taking of Jerusalem by the crusaders, Neapolis and other towns in the mountains of Samaria tendered their submission, and Tancred took possession of them without resistance. After some disasters in the unquiet times which ensued, and after some circumstances which show its remaining importance, the place was finally taken from the Christians in A.D. 1242 by Abu Ali, the colleague of Sultan Bibars, and has remained in Moslem hands ever since.

¹ 1 Kings, xiv. 7; xvi. 24.

² Jer. xii. 5.

³ John, iv. 5.

⁴ Acts, vii. 16.

⁵ John, iv. 30—42. Acts, viii. 25; ix. 31; xv. 3.

The town of Nabulus is about forty miles north-north-west from Jericho, and thirty-four miles north of Jerusalem. From a few miles south of Shechem runs north a continuous range of mountains, which fall abruptly down on the east, to a narrow and fertile valley from one to three miles in width and eight or ten miles in length. This valley is the Scriptural plain of Moreh.¹ Near the northern part of this plain the mountains on the west are rent asunder, forming two high bluffs, separated by a narrow defile, which, as it runs into the interior, turns to the south-west, forming a sequestered glen of great beauty, wherein lies the ancient city of Shechem, the modern Nabulus. These opposite bluffs, which form the gateway to the valley within, are Ebal and Gerizim, the former on the north, the latter on the south. This city is long and narrow, extending along the base of Gerizim, and partly resting upon its lower declivity. Though the houses are solidly built, everything, to the floors and domed roofs being of stone, the streets are narrow and uneven, full of rubbish, stones, and various other obstructions, and very filthy. The bazaars are shaded with mats, or arched much like those of Jerusalem, though very superior in their ample supplies of wholesome-looking provisions, and in the various sorts of merchandize demanded by oriental tastes and habits. Some portions of the city really present the appearance of active business and thrift. There are extensive manufactories of soap, held in high repute in the Levant. It is made with olive oil, of which considerable quantities are likewise exported. There are also manufactories of cotton, and considerable quantities are exported.

The mountain district around Nabulus is perhaps the best cultivated portion of Palestine, though very inferior in natural fertility to some of the plains that lie towards the Mediterranean Sea. The wandering Bedouins seldom venture among these fastnesses; so that the people enjoy a degree of security in their pursuits, and are for the most part allowed to reap in peace that which they have sown. Hence there is scarcely any part of the land in which villages are so numerous; for, as in the time of Deborah, "the villages cease in Israel," where the country is disturbed and property insecure. This has been already instanced at Bethlehem. The population of Nabulus is commonly estimated at eight or ten thousand.

¹ Gen. xii. 6.

Four or five hundred are Christians, and the rest, with slight exceptions, are all Mohammedans. They are reputed a valiant as well as a turbulent people. The Christians are of the Greek church, and have a single place of worship. There are no ancient remains in the city—a proof, perhaps, that Shechem, though distinguished as the religious capital of the Samaritans, was never remarkable for massive or splendid edifices. The temple itself was upon Mount Gerizim, and it is highly probable that the ecclesiastical residences, and other structures connected with the celebration of public worship and the maintenance of the national religion, were in its immediate vicinity, upon the top of the mountain, where some traces of ruins, which may be those of the temple, are still to be found. A mile east of the city is the sepulchre of Joseph, in “the parcel of ground that Jacob gave to his son Joseph;” and three hundred paces south-east is Jacob’s Well, a perpendicular shaft of seventy five feet in depth and nine feet in diameter, sunk in the solid rock, and still containing water, except in the driest season of the year.

SAMARIA is nearly in the centre of Palestine. The access to it is through Shechem, along the verdant valley which breaks through the mountains westward, between Ebal and Gerizim. After turning a little to the north-west, this valley, at the distance of three or four miles, spreads out into a broad, circular basin, five or six miles in diameter, and bounded on every side by mountains. From the plain of this beautiful amphitheatre of mountains, near the western side, rises a very high hill with almost perpendicular sides, on which stood Samaria, commanding a position of impregnable strength and of surpassing loveliness. The distance from Shechem and Jacob’s Well may be about six or seven miles.

The city derived its name from Shemer, the owner of the hill, from whom it was purchased by King Omri, who saw the peculiar advantage of the site for a city.¹ It was founded B.C. 925, and became the metropolis of the kingdom of Israel, or of the ten tribes. The site of the capital was thus a chosen one; and all travellers agree that it would be difficult to find in the whole land a situation of equal strength, fertility, and beauty combined. “In all these particulars,” says Dr. Robinson, “it

¹ 1 Kings, xvi. 23, 24.

has greatly the advantage over Jerusalem." Samaria continued to be the capital of Israel for two centuries, till the carrying away of the ten tribes by Shalmaneser about B.C. 720.¹ During all this time it was the seat of idolatry, and is often as such denounced by the prophets, sometimes in connexion with Jerusalem. It was the seat of a temple of Baal, built by Ahab, and destroyed by Jehu.² It was the scene of many of the acts of the prophets Elijah and Elisha, connected with the various famines of the land, the unexpected plenty of Samaria, and the several deliverances of the city from the Syrians. After the exile of the ten tribes, Samaria appears to have continued for a time at least the chief city of the foreigners brought to occupy their place, although Shechem soon became the capital of the Samaritans as a religious sect. John Hyrcanus took the city after a year's siege, and razed it to the ground. Yet it must soon have revived, as it is not long after mentioned as an inhabited place in the possession of the Jews. Pompey restored it to its former possessors; and it was afterwards rebuilt by Gabinius. Augustus bestowed Samaria on Herod, who eventually rebuilt the city with great magnificence, and gave it the name of Sebaste (which is the Greek form of the Latin name or epithet "Augustus"), in honour of that emperor. Here Herod planted a colony of 6000 persons, composed partly of veteran soldiers, and partly of people from the environs, enlarged the circumference of the city, and surrounded it with a strong wall twenty stades in circuit. In the midst of the city—that is to say, upon the summit of the hill—he left a sacred place of a stade and a half, splendidly decorated; and here he erected a temple to Augustus, celebrated for its magnitude and beauty. The whole city was greatly ornamented, and became a strong fortress. Such was Samaria of the time of the New Testament, where the gospel was preached by Philip, and a church was gathered by the apostles.³ Little is known of the place in the following centuries beyond the fact that it still existed, and was the seat of an episcopal see. It seems that the city of Herod had been destroyed by the fourth century, or earlier; but the occasion is not known. But a town under the same name, though per-

¹ 2 Kings, xvii. 3, 5.

² 1 Kings, xvi. 32, 33. 2 Kings, x. 18—28.

³ Acts, viii. 5, 9.

haps not exactly on the same site, still survived. It is frequently mentioned in the history of the Crusaders, who there established a Latin bishopric. In the seventeenth century it was a miserable place, with scarcely any traces of either the earlier or the later Samaria, the materials having been employed by the existing inhabitants in the construction of their own mean abodes. In the eighteenth century it was unnoticed by travellers, but has again been often visited and described in the present century.

The present Sebaste still retains under an Arabian dress (Sebastieh) the Greek appellation imposed by Herod. A wretched village is all that remains of this splendid metropolis from the vicissitudes of two thousand years, and from the decay which has invariably followed Turkish conquest and misrule. There are however some ancient remains, of which a good account is given by Dr. Robinson, Dr. Olin, and others. The description best suited to our purpose is however that of Dr. Durbin.¹

"Our next point was Sebaste, the ancient Samaria, the capital of the kingdom of Israel, two hours distant north-west from Nabulus. Issuing from the town on the west, we descended the valley for three-quarters of an hour, passing through luxuriant gardens, rich grain fields, and fine groves of olives and figs, all irrigated by many small aqueducts and canals. The sides of the mountains, which subside as they advance westward, are terraced to their summits, and studded with villages embosomed in olive groves and vineyards. Mount Ebal sinks down rapidly, and disappears in low, cultivated hills, while Mount Gerizim is prolonged, inclining a little to the north, and joins the lower range of hills which sweep round north-west, enclosing the valley of Nabulus. This valley bends round the western point of Mount Ebal, and then expands on the north of it into a magnificent basin, in the midst of which rises the insulated mountain of Samaria. The road does not make the circuit of the valley, but ascends to the north over the western slope of Ebal, from the summit of which is the richest view in Palestine. The mountains on the south, west, and north form a vast amphitheatre, adorned throughout its whole area with villages, vineyards, groves,

¹ *Observations on the East*, ii. 24—27. New York, 1845.

grass, and grain fields. In the northern part of this lovely panorama, the mountain of Samaria is seen rising in the midst of a richly cultivated basin. It is a very regular oblong swell, rising five hundred feet above the level of the plain, very steep on all sides, and richly cultivated to its summit. As seen from Mount Ebal, the broad terrace which girds its middle is clearly distinguishable by a broken line of columns, extending three thousand feet from west to east; their tops rise above the olive trees, while their bases are hid in the luxuriant wheat. Conspicuous on the eastern brow was the noble ruin of the church of St. John the Baptist, under whose walls nestled the miserable little village which still bears the name of the master of the Roman world. On different parts of the hill were lone columns, standing amid the green wheat and olive trees.

Descending from Mount Ebal, we halted at the eastern base of the mountain of Samaria, immediately under the walls of the venerable cathedral. Situated on the first great terrace which encircles the mountain, the ascent to the church was steep and winding, amid rent walls and fractured arches, which mined the hill. A single glance at the noble ruin reveals its date and its founders. The round arches on the outside of the alcove of the great altar, the pointed ones within, the buttressed walls, the high, narrow, military-looking windows, and the multitude of mutilated Maltese crosses prove it to be the work of the Crusaders and of the Knights of St. John. The alcove is whole, and the walls not much broken, though the stone roof has long since fallen in. The interior is occupied by a small mosque, and a tomb commonly reputed to be that of St. John the Baptist. The tomb covers a deep grot hewn in the rock, which tradition declares to be both the grave and the prison of the Baptist. It can scarcely be so, as we know, on the authority of Josephus that John was beheaded in the castle of Machærus, on the east of the Jordan, near its mouth. Besides, the neighbourhood of the Jordan was the proper country of John the Baptist, and in that vicinity where he had preached, and baptized, and fallen a martyr, it is most likely that his remains were laid to rest.

From the church we ascended directly westward, and about two-thirds of the way up came to a second well-defined

terrace, which encircles the hill. Here we found fifteen noble columns standing on the terrace, marking the lines of a quadrangle, about one hundred feet on one side. There are no traces of walls, and the pavement has given way to the plough, the olive, and the young grain. It appeared to me to have been an open colonnade, at once a place of public amusement and an ornament to the city. To the south of it is a smaller quadrangle, also flanked by a colonnade, which was probably connected with the larger one, but certainly did not form a connection between it and the magnificent colonnade seen from Mount Ebal, sweeping round the southern side of the hill; for this is on the first terrace, while those are on the second. From this second terrace we ascended to the summit, which we found to have been formed by art into a level circular plateau, about two hundred and fifty feet in diameter, and precipitous on all sides. Here had stood a magnificent edifice, encircled with a peristyle of fine columns, some of whose bases were still in their places on the edge of the plateau, while fragments of shafts and capitals were mingled with the ruins scattered amid the young grain.

The position of this edifice, which sat as a crown upon the city of Sebaste, points it out as the magnificent temple which according to Josephus, Herod built in honour of the emperor, his patron, and friend. I saw no view in Palestine to compare with that from the Mountain of Samaria. It took in all the rich and varied prospect from Mount Ebal, and, in addition, the fine valley opening westward to the Mediterranean, whose broad expanse sparkled in the sun.

From the summit I descended to the south-west to the first great terrace, and struck upon the remains of an edifice which seemed to form the western end of the colonnade already mentioned as girding the hill for three thousand feet on the south. I looked out westward to the sea, and then turned and walked eastward with the perpendicular bank of the terrace on my left, and its line of columns on my right. This noble façade is much broken at various and distant intervals. Many shafts and capitals have fallen down the hill and are partly concealed among the olive, almond, and fig-trees, and growing grain; but about eighty are still standing in their places. I walked within the colonnade until it terminated on the east at the village, repeating to myself the

denunciation of Micah, 'Therefore will I make Samaria as a heap of the field, and as plantings of a vineyard, and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.'" Some of my young companions descended the hill on the north, where they found another magnificent colonnade similar to that already described on the south, and which they represented as scarcely inferior to it. It was situated lower down the hill, probably on the first great terrace.

It is easy to conceive of the plan of the city. It covered an oval mountain, about 500 feet high, whose greatest diameter, from east to west, was perhaps a mile and a half, and its shortest, from north to south, one mile. It was girded by three great terraces, adorned throughout their whole circle with public buildings and open colonnades, connected with each other at convenient distances by steep avenues, ascending and converging to the summit, which was crowned by a magnificent temple. Thus in the midst of her glory, she sat in the midst of the magnificent basin as a rich ruby in its ground of gold. This was Samaria of the New Testament. We have seen all that remains of her. Not a vestige of the Samaria of the Old Testament, so intimately connected with the history of Elijah and Elisha, and whose population was carried away captive by Shalmaneser seven hundred years before Christ."

SHILOH is celebrated as the seat of the Hebrew ritual service for more than four hundred years—that is, from the time that Joshua made choice of this central position where to set up the Tabernacle, and deposit the ark of the covenant, until the ark was taken by the Philistines in the time of Eli. The site of Shiloh had long passed out of knowledge, and our present information concerning it is one of the many important obligations the public owes to the zeal and knowledge of Dr. Robinson. From this it appears that Shiloh was situated in a retired valley a little to the east of the main road leading from Jerusalem to Shechem, and about fifteen miles south of the latter place. Dr. Robinson writes, "We came at seven o'clock to the ruins of Seilun, surrounded by hills, but looking out through the small valley we had traversed, towards the

¹ Chap. i. 6.

plain on the south. Hardly five minutes before reaching the proper site, is an ancient ruin, or tower, or perhaps a small chapel, about twenty-eight feet square inside, with walls four feet thick. Within are three prostrate columns, with Corinthian capitals, lying separate. The stone which forms the upper part of the door-way, is ornamented on the outside with sculptured work, an amphora between two chaplets. Along the outer wall, a defence or buttress of sloping masonry has been built up, obviously at a later period. The Arabs call this ruin the Mosk of Seilun.

The main site consists of the ruins of a comparatively modern village, covering a small Tel; which is separated from the higher mountains on the north by a deep narrow wady, coming from the east and running down towards Khan el-Lubban. The position is in itself a fine one for strength, if it ever was fortified; though it is commanded by the neighbouring hills. Among the ruins of modern houses are many large stones, and some fragments of columns, showing the place to have been an ancient site. At the southern foot of the Tel is a small ruined mosque, standing partly beneath a noble oak tree.

Our guide told us of a fountain, up through the narrow valley towards the east. We went thither, and found that the valley here breaks through a ridge, and is at first shut in by perpendicular walls of rock; then follows a more open tract; and here at the left, fifteen minutes from Seilun, is the fountain. The water is excellent, and issues from the rocks first into a sort of artificial well, eight or ten feet deep, and thence into a reservoir lower down. Many flocks and herds were watering round about. In the sides of the narrow valley are many excavated tombs, now much broken away; near the fountain are also several tombs, and one isolated block. We returned down the valley, and followed it through on the north side of Seilun.

Here then was Shiloh, where the Tabernacle was set up after the country had been subdued before the Israelites, and where the last and general division of the land was made among the tribes. The ark and Tabernacle long continued here; from the days of Joshua, during the ministry of all the Judges, until the close of Eli's life; and here Samuel was dedicated to God, and his childhood spent in the Sanctuary.

In honour of the presence of the ark, there was 'a feast of the Lord in Shiloh yearly,' during which 'the daughters of Shiloh came out to dance in dances;' and it was on such an occasion that they were seized and carried off by the remaining Benjamites as wives. The scene of these dances may not improbably have been somewhere around the fountain above described. From Shiloh the ark was at length removed to the army of Israel; and being captured by the Philistines, returned no more to its former place. Shiloh, henceforth, though sometimes the residence of prophets, as of Ahijah, celebrated in the history of Jeroboam, is nevertheless spoken of as forsaken and accursed of God. It is mentioned in Scripture during the exile, but not afterwards; and Jerome speaks of it in his day as so utterly in ruins, that the foundations of an altar could scarcely be pointed out."

It is very difficult to define the boundaries of the western half tribe of MANASSEH. The most usual and probable hypothesis makes it extend across the country from the Jordan to the Mediterranean, north of Ephraim—in the western part bending north, so as to come between the west of Issachar and the sea, by which we may the more readily understand its possession of certain towns which lay within the formal boundaries on that side of Issachar. On this hypothesis all the towns of any note belonging to this half tribe will come to be described as within the territory of Issachar. On the other hand, some good authorities take the whole country between Ephraim on the south and Zebulun in the north—and divide it longitudinally instead of latitudinally—giving the east portion to Issachar and the west to Manasseh. This certainly gets over the difficulty which arises from our finding such western towns as Megiddo and Taanach, belonging to Manasseh; but it does not account for their being, in other lists, expressly placed within the territory of Issachar. Perhaps the former exhibits the formal arrangement, and the latter the actual one. But as the difficulty is great in ascertaining actual boundaries where they depart from formal ones, when they are produced or indicated in an authority of such ancient date as the Bible, we think it best to adhere to the received arrangement. Thus understood, Manasseh had a considerable share of western territory, considering that half of the tribe was pro-

vided for on the other side Jordan; but it contained no towns of any note, except those of Taanach and Megiddo, which lay within the formal boundaries of Issachar. The fact seems to be that the Manassites gradually appropriated to themselves the territory of Issachar under Carmel on the west of the plain of Esdraelon—finding probably that slow tribe backward in taking possession of those parts of its domain.

The territory of the tribe of ISSACHAR lay to the north of Ephraim. The boundaries extended up the Jordan some distance, thence north-west to Mount Tabor, from whence they swept around the great plain of Esdraelon to Mount Carmel, and returned to the Jordan on the line of Ephraim, south of Gilboa. It included the most fertile and delightful section of Palestine.

Although the tribe of Issachar was of little historical note, it contained spots of great scriptural interest, such as the mountains Tabor and Carmel, Gilboa, and Little Hermon, with the plain of Esdraelon and the river Kishon. It had also towns of some biblical note, some mentioned in the Old Testament, and some in the New. Of those named in the former, we have principally Jezreel, Taanach, Megiddo, Endor, and Bethshan.

JEZREEL is in Scripture most frequently mentioned in the history of the house of Ahab—for the kings of Israel had then a palace there, where the court sometimes resided, although Samaria was the metropolis of the kingdom. Here was the vineyard of Naboth, which Ahab coveted to enlarge the palace grounds,¹ and here Jehu executed his dreadful commission against the house of Ahab, when Jezebel, Joram, and all who were connected with that wretched dynasty perished.² These horrid scenes appear to have given the kings of Israel a distaste to this residence, as it is not again mentioned in their history. It is, however, named by Hosea;³ and in Judith⁴ it occurs under the name of Esdraelon. In the days of Eusebius and Jerome it was still a large village, called Esdraela, and in the same age it again occurs as Stradela.

¹ 1 Kings, xviii., 5.

² 2 Kings, ix. 14—37; x. 1—11.

³ i. 4; comp. i. 11; ii. 22.

⁴ i. 8; iv. 3; vii. 3.

Nothing more is heard of it till the time of the crusades, when it is called by the Franks *Parvum Gerinum*, and by the Arabs *Zerin*; and it is described as commanding a wide prospect—on the east to the mountains of Gilead, and on the west to Mount Carmel. But this line of identification seems to have been afterwards lost sight of, and Jezreel came to be identified with Jenin. Indeed the village of Zerin ceased to be mentioned by travellers, till Turner, Buckingham, and others after them, again brought it into notice; and it is still more lately that the identification of Zerin and Jezreel has been restored. If any further proof of the fact were necessary, the identity of the names Jezreel and Zerin, or Jerin might be adduced. This does not at first sight appear; but the first feeble letter of the Hebrew being dropped, and the last syllable *el* becoming *in*, as is not unusual in Arabic (as Beitin for Bethel) the two words are seen to have been originally the same.

Zerin is seated on the brow of a rocky, and very steep descent into the great and fertile valley of Jezreel, which runs down between the mountains of Gilboa and Hermon. Lying comparatively high, it commands a wide and noble view, extending down the broad valley on the east to Beisan (Bethshan), and on the west quite across the great plain to the mountains of Carmel. It is described by Dr. Robinson as a most magnificent site for a city, which being itself a conspicuous object in every part, would naturally give its name to the whole region. In the valley directly under Zerin, is a considerable fountain, and another still larger somewhat further to the east, under the northern side of Gilboa, called Aid Jalud. There can therefore be little question, that as in Zerin we have Jezreel, so in the valley and the fountain we have the valley of Jezreel and the fountain of Jezreel of Scripture.

Zerin has at present little more than twenty humble dwellings, mostly in ruins, and with few inhabitants.

TAANACH was one of the royal cities of the Canaanites,¹ in the territory of Issachar, but assigned to Manasseh.² Schubert, followed by Robinson, finds it in the modern Taannuk, now a mean hamlet, on the south side of a small hill,

¹ Josh. xii. 21.

² Judges, i. 27; v. 19. Josh. xvii. 11—21. 1 Kings, iv. 12.

with a summit of table land. It lies on the south-western border of the plain of Esdraelon, four miles south of Megiddo, in connection with which it is mentioned in the triumphant song of Deborah and Barak.¹

MEGIDDO was another of the Canaanitish royal cities, and although within the boundaries of Issachar, actually belonged to Manasseh. It was one of those towns which the Israelites were long unable to subdue. Megiddo was rebuilt and fortified by Solomon,² and thither Ahaziah, king of Judah, fled when wounded by Jehu, and he died there.³ It was in the battle near this place that Josiah was slain by Pharaoh Necho.⁴ From the great mourning held for his loss, it became proverbial to compare any grievous mourning as being "like the mourning of Hadadrimmon in the valley of Megiddon."⁵ The waters of Megiddo are mentioned in Judges v. 19, and are probably those formed by the river Kishon. Eusebius and Jerome do not attempt to mark the situation of the place, and it appears that the name Megiddo in their time was already lost. They often mention a town called Legio, which must in their days have been an important and well-known place, as they assume it as a central point from which to mark the position of several other places in this quarter. This has been identified with the village now called Lejjun, which is situated upon the western border of the great plain of Esdraelon, where it begins to rise gently towards the low range of wooded hills that connect Carmel with the mountains of Samaria. This place was visited by Maundrell, who speaks of it as an old village near a brook, with a khan, then in good repair. This khan was for the accommodation of the caravan on the route between Egypt and Damascus, which passes here. Having already identified the present village of Taannuk with the ancient Taanach, the vicinity of this to Lejjun induced Dr. Robinson to conceive that the latter might be the ancient Megiddo, seeing that Megiddo and Taanach are constantly named together in Scripture; and to this a writer in a German review adds the further

¹ Judges, v. 9.

² 1 Kings, xix. 15.

³ 2 Kings, ix. 27.

⁴ 2 Kings, xxiii. 29, 30. 2 Chron. xxxv. 20—25.

⁵ Zech. xii. 11.

consideration that the name of Leggio was latterly applied to the plain, or low valley along the Kishon, as that of Megiddo had been in more ancient times. If this explanation be accepted, and it is certainly probable, though not certain, it only remains to conclude that the ancient Legio was not founded by the Romans, but that this was a new name imposed upon a still older place, which, like the names Neapolis (now Nabulus), and Sebaste (now Sebastieh), has maintained itself in the mouths of the native population, while the earlier name has perished.

ENDOR, like Megiddo, belonged to Manasseh, though within the limits of Issachar's territory. It is mentioned in connexion with the victory of Deborah and Barak,¹ but is chiefly memorable as the abode of the sorceress whom Saul consulted on the eve of the battle in which he perished.² The name is not found in the New Testament; but in the time of Eusebius and Jerome the place still existed as a large village, four miles south of Mount Tabor. At this distance, on the northern slope of the lower ridge of Hermon, a village with this name still exists.

BETHSHAN or Bethshean, though within the border of Issachar, actually belonged to the half tribe of Manasseh on *the other side* the Jordan. It is on the road from Jerusalem to Damascus, and is about two miles from the Jordan, eighteen from the southern end of the lake Gennesareth, and twenty-three from Nazareth. It also bore the name of Scythopolis, perhaps because Scythians had settled there in the time of Josiah (B.C. 631), in their passage through Palestine towards Egypt. The supposition that these were descendants of the Scythians in Palestine, renders more intelligible the text in Coloss. iii. 11, where the Scythian is named with the Jew and the Greek; and it also explains why the ancient Rabbis did not consider Scythopolis as a Jewish town, but as one of an unholy people. As Succoth lay somewhere in the vicinity, east of the Jordan, some would derive Scythopolis from Succothopolis. It is also not improbably supposed to be the same as Beth-shittah.³ Josephus does not account Scythopolis as

¹ Ps. lxxxiii. 10.

² 1 Sam. xxviii. 7 sq.

³ Judges, vii. 22.

belonging to Samaria, in which it geographically lay; but to Decapolis, which was chiefly on the other side of the river, and of which he calls it the largest town.

Although Bethshan was assigned to Manasseh,¹ it was not conquered by that tribe.² The body of Saul was fastened to the wall of Bethshan by the Philistines.³ Alexander Jannæus had here an interview with Cleopatra. Pompey marched through it on his way from Damascus to Jerusalem, and in the Jewish war 13,000 Jews were slain by the Scythopolitans. In the middle ages the place had become desolate, although it still went by the name of *Metropolis Palæstina tertia*. We find bishops of Scythopolis at the councils of Chalcedon, Jerusalem (A.D. 536) and others. During the Crusades it was an archbishopric, which was afterwards transferred to Nazareth.

The TRIBE OF ZEBULON was north of Issachar, and had on the east, part of the lower Jordan, with part of the Sea of Galilee, and extended thence across the country to the borders of Carmel.⁴ The boundaries cannot be very distinctly stated, and almost every map lays them down with some variations, although with essential agreement. This territory contained no towns of any note as mentioned in the Old Testament, though several of great importance in the New, such as Nazareth, Tiberias, Cana, Magdala, Capernaum, all of which will duly come under our notice.

The territory of the tribe of ASHER touched at its southwestern point upon Carmel, and reached northward behind the coast territory of the Phœnicians as far as to the rocks of Lebanon. Within the territory of this remote tribe, history has not preserved the name of a single town of consequence, although some such probably did exist.

NAPHTALI lay to the east of Asher, and commencing at Mount Hermon (Jebel esh Sheikh), included the country of the Jordan, and extended on both sides of the upper stream. But between the Lakes of Huleh and Tiberias the territory became confined to the western side, and its southern boun-

¹ Josh. xvii. 11.

² Judges, i. 17.

³ 1 Sam. xxxi. 10.

⁴ Josh. xix. 10—16.

dary reached some way down the west coast of the latter lake until it met the north frontier of Issachar.

It contained the towns of Cæsarea-Philippi, and one of the Bethsaidas of the New Testament; but the only place of apparent importance belonging to it that is named in the Old Testament is Kedesh; as the Kedesh whose king was slain by Joshua is mentioned among the most considerable of the cities of the north¹. This was doubtless the Kedesh of Naphtali, and was therefore one of the royal cities of the Canaanites. Barak, one of the judges who defeated Sisera, was a native of this place. It was a Levitical city, and one of the six cities of refuge. This is all we know of it. It is not named in later history, and its site has not yet been found.

The place of greatest present importance within the ancient limits of this tribe, is not named in the Old Testament, nor in the New. But some have sought it in the Bethulia of the book of Judith; and as it is within sight of the supposed spot where the Sermon on the Mount was delivered, it has been thought to be the place which supplied to our Saviour the allusion to "a city set on a hill, that could not be hid." In fact the commanding position of this city is perhaps unrivalled in the world, being upon the summit of the highest visible eminence from those points of view about the Lake of Tiberias from which Mount Tabor is excluded. There is however much reason to doubt that any city existed on this spot at so early a period, and it is therefore sufficient to indicate its existence, as our considerations do not refer to the modern towns not mentioned in the Bible.

From Naphtali which lies on both sides the Jordan, we naturally proceed to mention the tribes that lay wholly on the eastern side of that river. These were the tribes of Reuben and Gad, and the half tribe of Manasseh.

REUBEN had the southern portion of this eastern territory. On the south it was separated from the land of Moab by the river Arnon; on the north it had the tribe of Gad, and on the east the land of the Ammonites, while on the west its bound-

¹ Josh. xii. 22.

dary was formed by the eastern shore of the Dead Sea, with a small portion of the Jordan. It lay opposite the tribes of Judah and Benjamin on the west. The chief towns are Heshbon, Dibon, and Aroer.

When the Israelites approached the promised land on this side, HESHBON was the metropolis of Sihon, king of the Amorites, one of the nations of Canaan, which (or rather part of which) had come over to the east of the Jordan, and dispossessed the Moabites and the Amorites of part of the ancient territories, but which came into the hands of the Israelites after they had overthrown the Amorites and defeated their king, who resisted their advance through this country. Heshbon afterwards became a Levitical city. The site, still bearing the ancient name, has been recognised twenty-one miles east of the mouth of the Jordan, marked by a few broken pillars, several large reservoirs and wells, together with extensive ruins. These ruins overspread a high hill, commanding a wild and desolate scenery on every side; on the north the mountains of Gilead; on the west the valley of Jordan, and mountains of Palestine beyond; and on the east the vast desert of Arabia, stretching away towards the Euphrates.

AROER lay upon the north bank of the River Arnon, and therefore upon the southernmost limit of the territory which had belonged to the Ammonites, but which by conquest from the Amorites became the domain of Reuben and Gad. Aroer, like Rabbath-ammon, the capital of the Ammonites, seems to have consisted of two parts, or distinct cities, the one on the bank of the river, and the other on a sort of island formed by it; and is so always spoken of in conjunction with "the city in the midst of the river." Burckhardt found the ruins of this place, now called Araayh, on the edge of a precipice above the Arnon, not far from Dibon, which is sufficient to identify both; but it is evident from the Scripture description of it, that there was another city, considered perhaps as a part of the same, in the valley beneath, and surrounded, either naturally or artificially, by the waters of the river.

DIBON was also not far from the northern bank of the Arnon. The Israelites, after crossing that river on their

route to the Jordan formed the first encampment at this place, which is now known to have been nearly three miles north of the river. In latter times we find it with other towns of this quarter in the hands of the Moabites¹, the descendants of Lot having, it appears, recovered some of their ancient possessions as the power of the tribes beyond the Jordan became weakened. The site has been recognised at a place which bears the scarcely altered name of Diban, in a low tract of the district called the Kourra. The ruins are here considerable, but present nothing of interest.

The territory of the tribe of GAD included the principal portion of the Mountains of Gilead. It extended on the eastern bank of the Jordan from a few miles above the Dead Sea to the Sea of Galilee; its eastern boundary is unknown; but on the west the territory of this tribe, north of the Jab-bok, seems to have diminished in breadth to a narrow tract along the Jordan, so that while in its southern part it had eastward the territory of Ammon; it had on its northern part the domain of Manasseh on its eastern border.

The chief towns of Gad were Ramoth Gilead and Mahanaim, besides which Rabbath Ammon, called also simply Rabbath, was included within this tribe, and may therefore claim to be noticed in connection with it. This, indeed, was by far the most important place of the three, and that concerning which we have the most information.

The name RABBATH properly denotes a great city or metropolis, and it is repeatedly given to the capital of the Ammonites, either as Rabbath-Ammon, or in the still full form of "Rabbath of the children of Ammon (Rabbath beni Ammon)."² It was the place in which the great iron bedstead of Og, King of Bashan, was preserved. Here also during the siege of the place by Joab, the unsuspecting Uriah was slain through the contrivance of David, that he might possess himself of his wife Bathsheba; after which the king went in person and took the city, the importance of which is shown by the solicitude of the monarch thus to appropriate to himself the glory of its sub-

¹ Jer. xlviii. 32.

² Dent. iii. 11.

jugation.¹ It was after this that Rabbah was included in the tribe of Gad. After the separation of the ten tribes, Rabbah, with the whole territory beyond the Jordan, adhered to the kingdom of Israel, till it was ravaged by the Assyrians, under Tiglath-pileser, and the inhabitants expatriated to Media. The Ammonites then recovered possession of Rabbah, and the other cities and territories which had in former times been taken from them by the Israelites.² Some centuries later, when these parts were subject to Egypt, Rabbah was restored or rebuilt by Ptolemy Philadelphus, and called by him Philadelphia, and under this name it is often mentioned by Greek and Roman writers, and upon Roman coins as a city of Arabia, Coele-syria, or Decapolis. The old name was not, however, altogether superseded, for Polybius writes it *Rabbat-amana*.

Rabbah appears to have consisted, like Aroer, of two parts; the city itself, and "the city of waters," or royal city, which was probably a detached portion of the city, insulated by the stream on which it was situated. The "city of waters" was taken by Joab; but against the city itself he was obliged to call for the assistance of David with a reinforcement.³

The ancient name has been preserved among the natives of the country. Abulfeda calls it *Amman*, and by that name it is still known. It was in ruins in his time. The ruins stand about nineteen miles south-east of Szalt, in a long valley traversed by a stream, the *Moiet Amman* (water of Amman), which at this place is arched over, the bed as well as the banks being paved. The ruins are extensive, but there remains nothing of much interest, excepting the theatre, which is very large and perfect, and a small odeum close to it. There are also an ancient castle and some vestiges of Roman buildings and of Christian churches. The prophet Ezekiel foretold that Rabbah should become "a stable for camels," and the country a "couching place for flocks."⁴ This has been literally fulfilled, and Burekhardt actually found that a party of Arabs had stabled their camels among the ruins of Rabbah. Too much stress has, however, been

¹ 2 Sam. xi. 12.

² Jer. xlix. 3. Ezek. xxv. 2—5.

³ 2 Sam. xii. 29.

⁴ Ezek. xxv. 8.

laid upon this minute point by some recent writers on prophecy. What the prophet meant to say was, that Ammon and its chief city should be desolate; and he expressed it by reference to facts which would certainly occur in any forsaken site in the borders of Arabia; and which are now constantly occurring, not in Rabbah only, but in many other places.

RAMOTH GILEAD, also called Rammoth Mizpeh, or simply Ramoth, also lay in the territory of Gad. It was assigned to the Levites,¹ and was one of the cities of refuge,² and one of the towns in which a royal intendant was stationed by Solomon.³ It was the last of their conquests which the Syrians held; and Ahab was killed,⁴ and fourteen years after his son Joram was wounded⁵ in the attempt to recover it. The strength of the place is attested by the length of time the Syrians were enabled to hold it, and by Ahab and Joram having both been solicitous to obtain the aid of the kings of Judah when about to attack it; these being two of the only three expeditions in which the kings of Judah and Israel ever co-operated. It was here also that Jehu was proclaimed and anointed king;⁶ but it is not very clear whether the army was then still before the town, or in actual possession of it. Eusebius places Ramoth-Gilead on the river Jabbok, fifteen Roman miles west of Philadelphia (Rabbah). At about this distance west-north-west from Amman, and about eight miles south of the Jabbok, are the ruins of a town, bearing the name of Jelaad, which is merely a different orthography of the Hebrew Gilead. Buckingham is, however, more disposed to seek the site of Ramoth Gilead in a place now called Ramtha, or Rameza, which is about twenty-three miles north-west-north from Philadelphia, and about four miles *north* of the Jabbok, where he noticed some ruins which he could not examine. As Ramoth in Gilead is called sometimes Ramoth alone, but never Gilead alone, the analogy of name is perhaps in favour of the latter conclusion; but the bearing and distance

¹ Josh. xxi. 38. 1 Chron. vi. 65—8.

² Deut. iv. 43; Josh. xx. 8.

³ 1 Kings, iv. 13.

⁴ 1 Kings, xxii. 1—57. 2 Chron. xviii.

⁵ 2 Kings, viii. 28.

⁶ 2 Kings, ix. 1—6.

from Philadelphia are both in favour of the other. We are not disposed to rely upon either of these alternatives, although nothing better has yet been offered. We must wait.

MAHANAIM lay to the north of the river Jabbok; it derived its name (two hosts) from Jacob's having been there met by the angels on his return from Padan-aram.¹ The name was eventually extended to the town which then existed, or which afterwards arose in the neighbourhood. This town was a city of the Levites.² It was in this city that Ishbosheth, the son of Saul, reigned,³ probably because he found the influence of David's name less strong on the east than on the west side of the Jordan. The choice at least seems to shew that Mahanaim was then an important and strong place. Hence, many years after, David himself repaired to Mahanaim when he sought refuge beyond the Jordan from his son Absalom.⁴ We only read of Mahanaim again as the station of one of the twelve officers who had charge, in monthly rotation, of raising the provisions for the royal establishments under Solomon.⁵ The site has not yet been identified. In Dr. Robinson's Arabic list of names of places in Jebel Ajlun we find Mahneh, and this may possibly prove to be Mahanaim. We observe that Dr. Kiepert, in his very excellent "Bible Atlas," published at Berlin in 1847, queries whether Mahanaim may not have been Jerash, which we shall have to notice hereafter. There is a local probability in this, but beyond this no arguments in behalf of this allocation are advanced.

THE HALF-TRIBE OF MANASSEH east of the Jordan occupied a much more extensive territory than either of the entire tribes of Reuben and Gad—indeed, not far short of as much as both of them together. It was the northern part, and comprised the rich grazing country of Bashan with part of Gilead. It was bounded on the east by a narrow part of Gad, by the sea of Galilee, and by part of the upper Jordan. On the north its limits are all defined; and on the east it seems to have extended indefinitely into the eastern deserts,

¹ Gen. xxxii. 2.

² Josh. xxi. 39.

³ 2 Sam. ii. 8.

⁴ 2 Sam. xvii. 24, 27. 1 Kings, ii. 8.

⁵ 1 Kings, iv. 14.

which at certain seasons are well fit for pasturage which formed the daily pursuit of the Manasseites on the east of the Jordan. It is very likely that the extent given to this tribe in maps arises in part from uncertainty, or from the inability of distinguishing between the lands territorially possessed, and those merely over which the right of pasturage extended. Jabesh Gilead, Ashtaroth Karnaim, and Bozrah, were its chief towns.

JABESH GILEAD is first historically mentioned in Scripture as having been sacked by the Israelites for refusing to join in the war against Benjamin.¹ It is chiefly memorable for the siege it sustained from Nahash, king of the Ammonites, the raising of which formed the first exploit of the newly-elected king, Saul, and procured his confirmation in the sovereignty. The inhabitants had agreed to surrender, and to have their right eyes put out (to incapacitate them from military service), but were allowed seven days to ratify the treaty. In the meantime Saul collected a large army, and came to their relief.² This service was gratefully remembered by the Jabeshites; and, about forty years after, when the dead bodies of Saul and his sons were gibbeted on the walls of Bethshan, on the other side of the river, they made a forced march by night, took away the bodies, and gave them honourable sepulture.³ Jabesh still existed as a town in the time of Eusebius, according to whose indication it must have been about twenty miles south by east from the Sea of Galilee and a few miles from the Jordan. But all actual knowledge of the site is now lost, unless we accept the conclusion of Mr. Buckingham, who thinks it may be found in a place called Jehas or Jejaz, marked by ruins upon a hill, in a spot not far from which, according to the above indications, Jabesh must have been situated.

ASHTAROTH KARNAIM was a Levitical city in this tribe. It existed in the time of Abraham;⁴ and as its name of Ashtaroth appears to be derived from the worship of the moon under that name, there is little need to look further than the crescent of that luminary and its symbolical image for an

¹ Judges, xxi. 8.

² 1 Sam. xxx. 1.

³ 1 Sam. xi.

⁴ Gen. xiv. 6.

explanation of the addition Carnaim, or rather Karnaim, "horned." 2 Macc. xii. 26, mentions the temple of Ater-gatis (Ashtaroth) in Carnion, which it describes as a strongly fortified town of difficult access, but which was taken by Judas Maccabeus, who slew 25,000 of the people therein. Until lately this place has usually been identified with Mezareib, one of the principal stations of the Syrian pilgrim caravan. But not only the site, but the still existing name has been discovered by Captain Newbold at a spot distant five miles north by west from Mezarcib. The following is the substance of his account as given in the "*Geographical Journal*," vol. xvi. :—"Tel Asherah is a large mound, partly natural, partly artificial, in the midst of a vast plain. It is more than half a mile in circumference, and its height from fifty to a hundred feet. Its base is formed of trap-rock, and its upper part is covered with a peculiar dark, ash-coloured soil, mingled with stones and fragments of ancient pottery, such as are invariably found on sites of the most ancient places in Syria. Near the base of this hill, ancient foundations of massive stones, hewn and unhewn, can be distinctly traced. In the soil of the surrounding plain, numerous fragments of stone and pottery show that it is the site of an ancient town of which this Tel or mound was once probably the Acropolis. Its summit presents an irregular surface, now partly occupied by stone inclosures thrown up by the Arabs to form sheep-folds. From the base of the mound there gush forth copious and never-failing springs of excellent water, which form a small reedy pool and marsh, affording an ample supply for very large flocks and herds. In July 1846, there were upwards of 20,000 camels, and more than 50,000 goats grazing there, as the fine pastures of the surrounding plain attract immense numbers of the Anezeh Arabs thither during the summer months. Upwards of 10,000 of them lay encamped round the base of the mound, and between it and Nawa."

This Ashtaroth was one of the metropolitan towns of Og, King of Bashan. The other was EDREI. Here was fought the battle in which the gigantic king lost his kingdom. It was the seat of a bishop in the early ages of Christianity. Adraa was the name given to the place by the Greeks; by the crusaders it was known as Adratum, and also as Civitas Bernardi de Stampis. Abulfeda calls it Asdrat. The place

now bears the name of Draa, and has been visited in the present century by most of the travellers who have explored the lands beyond the Jordan, Seetzen, Burckhardt, Buckingham, Richter, G. Robinson, Newbold, &c. It is situated in a deep valley two hours south-east from Mezareib, and the ruins cover an extent of about two miles in circumference, the principal being an immense rectangular building, with a double covered colonnade all around, and a cistern in the middle. This seems to have been originally a Christian church, and afterwards a mosque. Near the town, in the hollow of the mountains, is a large reservoir cased with stone, near which are the ruins of a large building, with a cupola of light materials.

PALESTINE IN THE TIME OF CHRIST:¹

It appears to us that the distinction of tribes was not so wholly lost after the captivity as is commonly supposed. So long after as the time of our Lord, the enumeration of the population with a view to taxation, was made according to the tribes, for Joseph being of the "house and lineage of David," was under the imperative necessity of repairing with his wife to David's city of Bethlehem, notwithstanding his abode was afar off at Nazareth in Galilee.

¹ We have caused to be placed here some maps, which cannot fail to be of much use to the reader and the student, but which require no explanation; for any explanation could only repeat less intelligibly in words the facts and conclusions which the maps themselves more distinctly set forth.

The map numbered XVIII. enables the reader to realize a distinct apprehension of the relative extent of the two kingdoms of Judah and Israel. At the first view the disproportion is very great. But if we leave out the districts beyond the Jordan, which were but loosely attached to the kingdom of Israel, the proportions of the two kingdoms in Palestine Proper, or west of the Jordan, are not very unequal. Judah also, in powerful reigns, extended its dominion to the south-east, into Edom and Moab, having thus a portion of additional territory equivalent to that of Israel beyond the Jordan, though differently attached.

A comparison of this map with the one numbered XIX., shewing the extent of the dominions of David and Solomon, will shew how largely the dominion of the Israelites was extended during the reigns of these great sovereigns, and how greatly it was afterwards reduced. Most of these dominions continued, however, to be held under conditions of tribute by the native princes; and it would seem that only certain near-lying districts were actually attached to the land of Israel. It could not have been otherwise without disturbing the original and permanent allotments of the tribes; and it appears that whatever was acquired by the conquest beyond the original territories of the tribes, belonged to the sovereign and was subject to his control, which was not the case in the original territories, to the

Nevertheless so far as regards distribution of the territory, the division by tribes was at that time extinct. The whole country was then divided into four different provinces, sometimes united under one ruler, sometimes governed by different princes. These four divisions were Galilee, Samaria, Judea, and Perea. Of these, the first three were in Palestine proper, on this side Jordan. The last included the original territory of the tribes beyond Jordan.

GALILEE.—This was the northern province of the country. It was bounded on the west by the Mediterranean, or rather Phœnicia, to which the line of the coast belonged; on the north by Syria and the mountains of Lebanon; on the east by the Jordan, the Lake Huleh, and Gennesareth, the Sea of Galilee; and on the south by Samaria.

The line of division between Samaria and Galilee is not very clearly defined, but it corresponds nearly with the

lands in which the tribes had an ancient, hereditary, and indefeasible right. Hence, although the *crown* throve by such acquisitions, the gain or the loss of them was probably of less real consequence to the *nation* than has been usually supposed. Much of the additional territory which swells, in maps, the extent of the Hebrew monarchy in the times of David and Solomon, at least one-half, and perhaps two-thirds of it, must even then have been unproductive and thinly peopled, and could not have contributed very materially to the real power or to the revenue of the state. Still, a portion at least, equal in extent to the original territory of Israel, was fertile, rich, and populous.

The map of the CAPTIVITIES enables the reader to perceive at a glance the extent of territory which was ravaged by successive Assyrian and Chaldean conquerors, and the inhabitants removed according to the policy which at that time prevailed. First, the tribes beyond the Jordan, by Tiglath-pileser; second, the tribes of the northern kingdom east of the Jordan, by Shalmaneser; and third, the kingdom of Judah, by Nebuchadnezzar. The minor incidents of this carefully prepared map speak for themselves.

The map of JUDEA ACCORDING TO JOSEPHUS (XXI.) exhibits the country as divided in the time of Christ, and is therefore the map whose divisions are taken as the basis of the *ensuing* survey. It exhibits many sites not named in Scripture, and which therefore do not require particular consideration in this work, but which are of much use for reference in the reading of Josephus, particularly in his account of the Jewish war.

The map of JUDEA ACCORDING TO THE APOCRYPHAL BOOKS,

southern limit of the great plain of Esdraelon, and runs in an oblique and irregular direction from Mount Carmel to the Jordan, below Gennesareth, and in the neighbourhood of Bethshan. It included the original territory of Asher, Naphtali, Zebulun, and Issachar. Galilee again was divided into two provinces, northern and southern. The former, called also Galilee of the Gentiles, lying north of the plain of Esdraelon, was hilly and mountainous, the latter level. Both were very fertile and densely populated. All that has been said of the fertility of Palestine is particularly applicable to this section of the country. About the plain of Jezreel and the Sea of Galilee, it is described by Josephus as a perfect paradise. All travellers concur in admitting its fertility as well as its beautiful and picturesque scenery. In the time of Josephus there were, as we have already stated, two hundred towns

will be of the same service in the perusal of the Apocrypha,—particularly of the books of Maccabees, all the sites named in which are laid down. Most of the names in these maps are of course the same as in the inspired books, but often somewhat differently spelled—the orthography being Græcised. The divisions are little different from those of Josephus—the principal being, that the Apocrypha assigns Dora and Carmel to Galilee, and Josephus to Samaria.

The map (XVIII.) of JUDEA, OR PALESTINE IN THE TIME OF OUR SAVIOUR, exhibits all the sites named in the New Testament. This is therefore the map whose sites are illustrated in the ensuing pages, which to that extent, afford, a commentary upon it. The differently coloured lines of route, with the texts inserted in the body of the map, and the marginal explanations, will, in connection with the account of these places we are about to give, enable the reader to trace the several journeys of our Lord with interest and advantage.

That the reader may in like manner be enabled to trace the important and extensive missionary journeys of Saint Paul, a map shewing the countries he traversed, the places he visited, and the routes he followed is added, under the title of VOYAGES AND TRAVELS OF ST. PAUL (XXIV.) This map supplies its own information. Of the routes laid down, the only one respecting which any material doubt or question has arisen, is that in red, shewing the voyage from Cæsarea to Rome. This subject has lately been most ably investigated, and, as we apprehend, most convincingly settled by James Smith, Esq., F.R.S., of Jordan Hill, in his admirable work on the *Voyage and Shipwreck of St. Paul*, (Longmans, 1848); and in this map the route is therefore laid down in accordance with that gentleman's conclusions.

and villages in Galilee, many of which had fifteen thousand and some a hundred thousand inhabitants. He himself, in the last Jewish war against the Romans, readily raised a hundred thousand volunteers from this province.

After the captivity, Galilee was settled by a mixed race of foreigners and Jews. The country was favourably situated for intercourse and commerce with other nations. Two large caravan routes passed through it from Damascus; one to the port of Acre, the other down the coast to Egypt. These caravans crossed the Jordan between Lake Huleh and Gennesareth over Jacob's bridge.

In consequence of their mixed origin and their intercourse with foreigners, the language of the Galileans became so provincial that their speech easily betrayed them as Galileans.¹ For the same general reason they were less bigoted than the Jews of Judea, and more tolerant towards Christ as an apparent innovator in their religion. He accordingly passed the greater part of his public ministry in Galilee, and chose his disciples from this country, where his miracles and instructions excited less hostility than at Jerusalem. The towns of Galilee, not mentioned in the Old Testament, and which first occur in the New, are Nazareth, Tiberias, Capernaum, Bethsaida, Cæsarea-Philippi, Cana, and Nain.

NAZARETH is the town of Galilee where the parents of our Lord resided, and where in consequence he abode till the commencement of his ministry. It derives all its historical importance from this circumstance, for it is not even named in the Old Testament or by Josephus, which suffices to show that it could not have been a place of any consideration, and was probably no more than a large village. The expression of Nathaniel, "Can there any good thing come out of Nazareth?" (John i. 46) might imply a certain degree of evil notoriety in the place. There appears no reason for this, however; and as the speaker was himself of Galilee, the expression could not have been intended to apply to it merely as a Galilean town; it seems therefore likely that Nathaniel's meaning was, "Is it possible that so great a good should come from so obscure a place as Nazareth, which is never mentioned by the prophets."

¹ Matt. xxvi. 73. Mark, xiv. 70.



Nazareth.

Nazareth is situated about six miles W.N.W. from Mount Tabor, on the western side of a narrow oblong basin, or depressed valley, about a mile long by a quarter of a mile broad. The buildings stand on the lower part of the slope of the western hill, which rises steep and high above them. It is now a small, but more than usually well-built place, containing about three thousand inhabitants, of whom two-thirds are Christians. The flat-roofed houses are built of stone, and are mostly two stories high. The environs are planted with luxuriantly-growing fig-trees, olive-trees, and vines, and the crops of corn are scarcely equalled throughout the length and breadth of Canaan. All the spots which could be supposed to be in any way connected with the history of Christ are, of course, pointed out by the monks and local guides, but on authority too precarious to deserve any credit, and with circumstances too puerile for reverence. It is enough to know that the Lord dwelt here; that for thirty years he trod this spot of earth, and that his eyes were familiar with the objects spread around. In the south-west part of the town is a small

Maronite church, under a precipice of the hill, which here breaks off in a perpendicular wall forty or fifty feet in height. Dr. Robinson noticed several such precipices in the western hill around the village, and with very good reason concludes that one of these, probably the one just indicated, may well have been the spot whither the Jews led Jesus, "unto the brow of the hill whereon the city was built, that they might cast him down headlong" (Luke iv. 28-30); and not the precipice, two miles from the village, overlooking the plain of Esdraelon, which monkish tradition indicates to the traveller as the "Mount of Precipitation." He denounces this as the most clumsy of all the local legends of the Holy Land; and indeed its intrinsic unsuitableness is so manifest, that the present monks of Nazareth can only surmount the difficulty by alleging that the ancient Nazareth was nearer than the modern to this mountain, forgetting that this hypothesis destroys the identity and credit of the holy places which they show in the present town. It appears to have been originally selected as a striking object to travellers approaching from the plain of Esdraelon.

The town of TIBERIAS is less frequently than the lake of that name mentioned in the Gospels. This town was twenty miles from Nazareth and ninety from Jerusalem. It was quite a new city in the time of Christ, having been, in fact, built in his life time, not long before the commencement of his ministry, by the tetrarch Herod Antipas. Hence perhaps it is that other towns on the lake, Capernaum and Bethsaida, are much oftener mentioned than Tiberias, which is indeed only named incidentally in John vi. 23, as "nigh unto the place," where the five thousand were miraculously fed, and whence boats subsequently came to the other side of the lake seeking for Jesus. Antipas gave it the name of Tiberias in honour of the Roman emperor Tiberius, who then reigned. Josephus gives the following account of its origin. "Herod the tetrarch, who was in great favour with Tiberius, built a city of the same name with him, and called it Tiberias. He built it in the best part of Galilee, at the Lake of Gennesareth. There are warm baths at a little distance from it, in a village named Emmaus. Strangers came and inhabited this city; a great number of the inhabitants were Galileans also,

and many were necessitated by Herod to come thither out of the country belonging to him, and were by force compelled to be its inhabitants; some of them were persons of condition. He also admitted poor people—such as these were collected from all parts to dwell in it. He was a benefactor to these, and made them free in great numbers, but obliged them not to forsake the city by building them very good houses at his own expense, and by giving them land also; for he was sensible that to make this place a habitation was to transgress the Jewish ancient laws, because many sepulchres were to be here taken away, in order to make room for the city Tiberias, whereas our law pronounces that such inhabitants are unclean for seven days."

Tiberias rapidly rose into importance, and that and Sephoris (not named in Scripture) were the two largest cities in Galilee, and sometimes the one and then the other held the rank of the principal place of the province. The inhabitants derived their subsistence chiefly from the navigation of the lake and from its fisheries. In the time of the Jewish wars, its fortifications made it an important military station. It held out long and desperately against the Romans, and Vespasian, in punishment, cast down part of the walls.

After the destruction of Jerusalem and the expulsion of the Jews from Judea, Tiberias became their chief seat, and from the middle of the second century it continued for several centuries a central point of Jewish learning, from which proceeded the Mishnah, a work of immense labour, and the determination of the vowel points, and where many of the great Rabbinical doctors achieved their high reputation. Until the time of Constantine, the Jews remained in exclusive possession of the city; but at this time there was a Christian church built, and after the year 449 bishops of Tiberias appear in the signatures of the councils. In the year 637, the city, yielding to Omar, passed into the hands of Mohammedans. In the time of the crusades, the city was taken by Godfrey of Bouillon, who built there a church and restored the bishopric. Up to the time of Saladin the place remained in the hands of the Christians; but after that it was, with the exception of the years 1240 and 1247, constantly under Mohammedan dominion.

Tabariiyeh, as it is now called, suffered greatly by an earth-

quake on new year's day, 1837. Almost every building, with the exception of the walls and some part of the castle, was levelled to the ground. The inhabitants were obliged to live for some time in wooden booths. The effects of that great calamity are still visible. The walls, which are of the dark basalt-stone so often mentioned, about twenty feet high, and also their turrets are in many places rent, and broken, and breached; so much so that the inhabitants do not consider themselves safe from the inroads of the Arabs. The governor's fortified abode, the most conspicuous building of the place, as we enter the western gate, is nearly as much a ruin as a mansion. The church of St. Peter, said to be built over the place where the miraculous draught of fishes was brought to shore, was never an attractive building, being merely a plain arched vault of an oblong form, and some length. Many of the houses which were thrown down by the earthquake have not yet been re-erected; and those which have been lately built are, generally speaking, of very unsubstantial materials.

The Jews form a considerable part of the population of Tiberias, one-fourth at least. It is indeed one of their sacred sites, and a residence in it is highly valued by them. They live in a separate quarter, near the south wall, in a central situation, and in what now appears as the most respectable part of the town. Many of them are Polish Jews, and travellers give a painful account of their wretched and squalid appearance. They have a poor place of meeting, and the Spanish and Portuguese Jews, who are mostly natives of the country have two synagogues, one of them a decent sort of place, the other small and poor. 'Here also is a school for boys, and a kind of college for imparting instruction in the higher branches of Hebrew literature. It is probably the attachment of the Jews for the site which has prevented its desertion; it is unwholesome, exposed to desolating earthquakes, and derives no advantages from its position on the beautiful lake, if we except the supply of fish, which might probably be secured somewhere along the shore with less exposure to great calamities. In addition to other inconveniences, Tiberias is beyond all places in Palestine infested with vermin, so that it has long been a common saying that "the king of the fleas holds his court in Tiberias."

The ancient Tiberias was situated immediately south of the present city; perhaps it also occupied the present site, only extending beyond it in that direction, to accommodate its larger population. The north-west angle is, however, formed of the ancient wall a short distance north-west from the south-west corner of the present enclosure, a circumstance which renders it highly probable that the old town extended no farther in this direction. The absence of all antiquities within the city would lead us to the same conclusion. The western ancient wall, which is still traceable by its ruins, is in the middle of the plain, between the sea and the mountain. The valley contracts towards the south, and a spur of the mountain extends into it to the south-west angle of the old wall. On its summit, which commands the ancient site, are extensive ruins of a citadel and its outworks. From this point of the mountain, the south wall extends east directly to the sea. The old town was also fortified upon the water side, and a massive remnant of the ancient bulwark, a hundred paces in length, strengthened by a round tower, is seen at the south-east corner of the quadrangle. The earth is covered with shapeless ruins, many of which were concealed by the tall, rank grass. The foundations and a portion of the cellar of one large structure remain entire, twenty-two paces long by sixteen wide. Near this is the substruction of another considerable edifice. Columns of lime-stone and gray granite lie in several places; in one they are in the edge of the water. From the extent and character of these ruins, we should be led to infer that the ancient Tiberias, though a small city, was well built, and contained several large and costly structures.

South of the ruins, and distant from them, perhaps, a quarter of a mile, are some mineral springs, which rise a few rods only west from the sea, at the termination of a higher part of the narrow plain, that from this point swells into hills and forms the base of the mountain. Four sources spring up near to each other, almost in a line from north to south, and run off towards the sea in as many separate streams, which send up clouds of steam that indicate the high temperature of the water, and convert the atmosphere into a vapour bath. Dr. Olin found the water so hot as nearly to blister his hand, which he had incautiously thrust into it to test the temperature, and this suggested to him a higher temperature

(130 Fahrenheit) than Buckingham assigns to it; but the heat of the water is probably variable. Its taste is nauseously bitter and salt, and it emits a strong smell of sulphur. It leaves a thick sediment upon the stones over which it flows to the sea, which is green, yellow, dull red, and white, as seen at different places. Distance from the source, with the changing temperature, probably produces these differences; or perhaps there may be some variety in the qualities of the several springs.

There are two bathing-houses a little north of the fountain, one old and partly ruinous, the other is a new edifice, the work of the government. It is well-built, surmounted by a great central dome, with the lower portions of the building roofed with cupolas in the Turkish style. The great public bath is under the high dome, and has a marble basin, and marble steps and pavement. The water is retained in a reservoir until cool enough for use, and it is brought thither by a conduit, which appears to be connected with all the sources. The bathers, therefore, enjoy the combined efficacy of the different sources, if, indeed, there is any variety in their qualities. They seem rather to be so many streams from the same fountain. These baths are a good deal resorted to, chiefly in the summer, by the people of the country for most of the diseases and infirmities that prevail in this climate. They are thought especially useful in ulcers, rheumatism, &c. It is not a little remarkable that no allusion is made to these baths either in the Old or New Testament. They must always have attracted attention for their physical peculiarities, even though they possessed no reputation for medicinal virtues. They are several times referred to by Josephus.

CAPERNAUM, like Tiberias, was on the west shore of the lake of Gennesareth. It is often mentioned in the Gospels, being, it would seem, the most usual residence of our Lord, from the commencement of his ministry, when not upon his journeys. It was thus the scene of many of his mighty works; whence his denunciations of its obduracy. "Thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this

day." So completely has this word been fulfilled upon this doomed city, that the very site is unknown.

North of Tiberias, and about midway of the coasts, the hills retire in a kind of arch, and form a small triangular plain, four miles in length, and two in breadth at the widest part, of great beauty and fertility. This is supposed by Dr. Robinson to be the ancient land of Gennesareth,¹ in which the lost city appears to have been located. This plain Josephus describes as one of surpassing loveliness and fertility, and modern travellers concur in attesting the truth of the representation.

"The country named Gennesar extends along the lake, wonderful both for its nature and beauty. On account of its fertility, it refuses no tree, and the cultivators plant in it all kinds of trees, and the temperature of the atmosphere suits the several sorts. For walnuts, which require the greatest cold, flourish there in large quantities, and also palm-trees that require heat, while fig-trees and olives, which require a milder atmosphere, grow near them. One may say that it is the ambition of nature which forces together the things that are naturally enemies to one another; and that there is a happy contention of the seasons of the year, as if each of them laid claim to this district as its own; for it not only nourishes different sorts of fruit beyond men's expectation, but long preserves them. It supplies men with the principal fruits, with grapes and figs during ten months of the year without intermission, and with the rest of the fruits throughout the whole year as they ripen in course. And besides the good temperature of the atmosphere, it is also watered from a most fertile fountain, called Capharnaum by the natives. Some have thought this fountain to be a vein of the Nile, because it produces the Coracine fish, like the lake near Alexandria. The length of this country extends along the banks of this lake, bearing the same name, for thirty stadia, and in breadth it is twenty. This, indeed, is the nature of that place."

Just at the foot of the western hills, in the plain indicated by Robinson, is a fountain which he conceives to be this of Capharnaum. It is of pure, limpid water, enclosed in a circular wall of mason-work, near a hundred feet in diameter.

¹ Mark, vi. 53.

From the fountain flows a large stream, to fertilize the plain. Here, however, no traces of a town are found, but near another fountain, not far from the shore, there is a small heap of indiscriminate rubbish, which, it is thought, may mark the site of Capernaum.

It is however questionable whether the designation of "land of Gennesareth" is used so restrictedly by Josephus as Robinson supposes; and a later traveller, Dr. Wilson, dissents from the opinion of Dr. Robinson respecting this locality of Capernaum. He, perhaps with greater probability, supposes it to have been at the head of the lake, about five miles west of the Jordan, where extensive ruins are found. This is, indeed, not a new conclusion of Dr. Wilson, but merely a restoration of the opinion as entertained by previous travellers which Dr. Robinson distrusted. The place is called Tel Hum. The ruins are here very extensive and worthy of notice; but on account of the rankness of vegetation among them, they cannot be traced with any precision. Most of the erections, all of which with one exception are now prostrate, seem to have been of undressed stone. The ruinous building which is standing is of no great extent, and is composed of older materials, of hewn stones, columns, lintels, and so forth. Another ruin seems to be that of some erection of no ordinary grandeur and extent. Its materials consist of sculptured stone, mostly of the usual rock of the country, but in some articles of a species of marble which must have been brought from a distance. Among the *disjecta membra* of this erection are the frustra, capitals, and pedestals of numerous Corinthian pillars, with friezes and cornices. Some of the shafts and their appendages, as has been noticed by various travellers, are double.

MAGDALA, the native place of Mary Magdalene, was on the coast about four miles above Tiberias, and at the southern extremity of the fertile plain of Gennesareth. By Mark¹ it is called Dalmanutha. Its modern name is Mejdal. Dr. Olin describes it as a miserable looking village of thirty or forty huts.

"We stopped to make some inquiries of the pale, sickly-looking inhabitants, who resembled the people of Jericho in

¹ viii. 10.

their aspect and bearing. This region has, in some respects, a striking resemblance to that near the mouth of the Jordan. The thorn of Jericho, which I have so fully described, reappears upon this plain. A few scattered palm-trees adorn the dreary precincts of Tiberias, while the stagnant atmosphere and oppressive heat prevailing in this deep valley, are probably the chief causes here, as well as at Jericho, of the sickliness of the climate. This poor village however possesses a special historical interest. The people of whom we inquired its name, called it Mejdal; and it is evident from the name, as well as from its position here, that this is the Magdala of the New Testament, and the Migdal of the Old.¹ At the northern extremity of this village is a large quadrangular edifice, now in a ruinous state. It may have been a khan."

BETHSAIDA.—Near the northern extremity of the Lake of Tiberias there were two towns of this name, one in the neighbourhood of Capernaum and Chorazin on the west shore of the lake, the other on the eastern shore. The former, the city of Andrew and Peter, involved in the doom of Chorazin and Capernaum, is irrecoverably lost; the latter, mentioned Luke ix. 10, near which Jesus fed the five thousand, was enlarged by Philip the tetrarch, not long after the birth of Christ, and received the name of Julias, in honour of Julia, the daughter of Augustus. Its remains have been found near the northern end of the lake of Tiberias, upon a kind of spur or promontory of the mountains which form the eastern side of the valley of the Jordan, as it approaches the lake. This spot is covered with extensive ruins, and is regarded as a sort of capital by the Arabs of this quarter, although they have lost the ancient name, and now occupy only a few houses in it as magazines. The ruins cover a large portion of the promontory or Tel, but consist entirely of unhewn volcanic stones, without any distinct trace of ancient architecture.

CÆSAREA PHILIPPI had this addition to distinguish it from the great Cæsarea, the Roman metropolis of Judea: the place was founded, or at least greatly enlarged and adorned by the tetrarch Philip, who gave it the name of Cæsarea, in honour of the Emperor Tiberius, adding the cognomen Philippi, to distinguish it from the other Cæsarea. It is

¹ Josh. xix. 32. Matt. xv. 39.

mentioned in Matt. xvi. 13, Mark viii. 27. Herod Agrippa also bestowed upon it a considerable share of attention, still further extending and embellishing it. In compliment to the Emperor Nero, its name was afterwards changed to Neronias; and Titus, after the overthrow of Jerusalem, exhibited some public games here, in which the Jewish prisoners were compelled to fight like gladiators, and numbers perished in the inhuman contest. Under the Christians it was erected into a bishopric of Phœnicia. During the Crusades it was the scene of various changes and conflicts. It first came into the possession of the Christians in 1129, along with the fortress on the adjacent mountain; but they lost it in 1165 to the Sultan Nureddin of Damascus, and never recovered it again. Baniyas has now dwindled into a paltry and insignificant village, whose mean and destitute condition contrasts strikingly with the rich and luxuriant character of the surrounding country. It is said that many remains of ancient architecture are found in the neighbourhood, bearing testimony to the former grandeur of the place, although it is difficult to trace the site of the splendid temple erected here in honour of Augustus. The ruins of the castle of Baniyas, which appears to have been a work of the Saracens, down the summit of the adjoining mountain, and displays a wall ten feet in thickness, by which the fortress was defended. The ruins of another fortified castle are visible on the south of the village, and a substantial bridge which conducts to it, inscribed with an Arabic legend, its date being of the age of the crusades.

The place stands at the head of one of the sources of the Jordan, one of the principal branches. The best description of it is that of the Rev. R. Thompson, in the *American Bibliotheca Sacra* for 1846. "The city is securely embosomed among mountains, which stand around it on the north-west, north, east, and south. The platform or terrace upon which it is built may be elevated about one hundred feet above the extensive plain of which we have already spoken. That part of the city which was within the ancient walls lay directly south of the fountain. The stream formed a deep channel along the northern and western walls; and a part of the water was formerly carried into the ditch, which protected the eastern wall, and fell into the deep ravine of the mountain

torrent, Wady el-Kid, on the margin of which the southern wall was constructed.

Thus the city was surrounded by water, and defended on all sides by natural ravines, except on the east, which was secured by a wide and deep fosse. The walls were very thick and solid, and were strengthened by eight castles or towers; and before the introduction of artillery, Banias must have been almost impregnable. The shape of the city is an irregular quadrangle, longest from east to west, and widest at the eastern end. The whole area is small, not being much more than a mile in circumference. The suburbs appear to have been far more extensive than the city itself. The plain towards the north-west and south-west is covered with columns, capitals, and foundations, bearing indubitable testimony to the ancient size and magnificence of Banias. Eusebius relates that the woman who was cured of an issue of blood was a native of this place. Her supposed house was still pointed out in the fourth century, when he visited the city."



Cana. The modern village.

CANA of Galilee is memorable as the place where our Lord performed his first miracle of changing water into wine.¹ Nothing else is recorded of it. The site has long been identified with the present Kefr Kenna, a small place about four miles north-east from Nazareth, on one of the roads to Tiberias. It is a neat village, pleasantly situated on the descent of a hill looking to the south-west, and surrounded by plantations of olive and other fruit-trees. There is a large spring in the neighbourhood, inclosed by a wall, which, if this be the Cana of the New Testament, is doubtless that from which water was drawn at the time of our Lord's visit. It is also observable that water-pots of compact limestone are still used in this neighbourhood; and some old ones are, as might be expected, shown as those which once contained the miraculous wine. Here are also remains of a Greek church, and of a house said to be that of Nathaniel. There is a ruined place called Kana el-Jalil, about eight miles N. $\frac{1}{2}$ E. from Nazareth, which Dr. Robinson is inclined to regard as the more probable site of Cana.

As the ancient name of the town of NAIN, where our Lord gave back the life to the widow's son,² has always been preserved, it was readily recognised by the Crusaders, and has often been noticed by travellers to the present day. It seems never to have been a place of any consequence, and is now a small hamlet, three miles south by west of Mount Tabor.

SAMARIA was the smallest of the four provinces into which Palestine was divided in the time of Christ, comprising only the principal part of the territory of Ephraim and Manasseh. It lay immediately south of Galilee, between that and Judea, and extended from the Mediterranean to the Jordan. The position of this territory between Galilee and Judea explains that those who had to go from the one province to the other, "must needs go through Samaria," unless they went round by the region beyond the Jordan; and this was a source of much annoyance and inconvenience, seeing that "the Jews had no dealings with the Samaritans."

The only town of any note beside those mentioned in the

¹ John, iv. 46.

² Luke, xvii. 11—17.

³ John, iv. ..

Old Testament within the limits of this province, was Cæsarea, situated upon the Mediterranean coast, fifty-five miles north-west from Jerusalem, and thirty-five miles north-east from Joppa. It was built by Herod the Great, at an immense expense. To form a harbour, he constructed an extensive mole or breakwater, sufficient to protect a fleet against the storms which rage on this inhospitable coast. It was built of large blocks of stone brought from a great distance, and sunk to the depth of 120 feet. To this stupendous work he added a temple, a theatre, and amphitheatre, together with many splendid buildings, and made it his own residence, and the capital of his realm. After him it became the residence of the Roman governors.

Cæsarea is mentioned in the New Testament in connection with circumstances and events of great interest. Philip preached in all the cities intermediate between Azotus and Cæsarea.¹ The Apostle Paul was brought down from Jerusalem on his way to Tarsus, when the brethren were inducing him to escape from the violence of the Grecians, who had been irritated by his reasonings.² It was the residence of Cornelius the centurion, the first Gentile convert.³ It witnessed the judgment of God inflicted on Herod Agrippa, when, probably in the magnificent amphitheatre erected by his father, he was smitten by the angel of God, when glittering in the gorgeous display of his royal apparel, and rejoicing in the idolatrous plaudits of the excited multitude.⁴ Paul concluded at it his voyage from Ephesus, and there saluted the church.⁵ This apostle made it a landing-place on a similar occasion, when he took up his abode for a time with Philip the Evangelist.⁶ He was afterwards sent hither by Claudius Lysias to appear before Felix, in whose presence he uttered the noble speech which made that governor tremble.⁷ Here he was imprisoned for two long years, till he was called forth to plead his cause before Festus and Agrippa.⁸ From Cæsarea he sailed to imperial Rome, to finish, at that centre of influence and of power, his wondrous testimony to the cause of Christ.⁹ Cæsarea became, after the destruction of

¹ Acts, viii. 40.

² Acts, ix. 30.

³ Acts, x. 1, &c.; xi. 11.

⁴ Acts, xii. 19—13.

⁵ Acts, xviii. 22.

⁶ Acts, xxi. 8, 16.

⁷ Acts, xxiii. 24; xxiv.

⁸ Acts, xxv. 26.

⁹ Acts, xxvii. 1.

Jerusalem, the scene of several battles under Titus, in which fell many Jews. After Constantine it became the see of a bishop. During the crusades the city fell into the hands of the Christians in the year 1126, but it was taken again in 1132 by Ismael, Sultan of Damascus. Thus the Christians and Saracens alternately waged war about the possession of the city. The last battle at Pamas was in 1253, when the Christians were obliged to return with great loss to Sidon.

The existing ruins of Cæsarea are very extensive, lying along the shore to the north, where there are some remains of aqueducts. The wall of a fort, surrounded by a moat, still remains in tolerably good order. This Irby and Mangles suppose to be of Saracenic architecture. The ruins within it consist of foundations, arches, pillars, and great quantities of building material; but there is nothing distinctive about them. Various columns and masses of stone are seen lying in the sea close to the shore. The only considerable pile of building standing, is at the southern part of the fort, where travellers enter the gate to get a supply of water for themselves and cattle. There are not now more than one or two families of herdsmen occasionally to be found at the Roman capital of Judea.

JUDEA.—This third division of Palestine in the time of our Saviour, was the largest of the three districts west of the Jordan, including on the north the tribe of Benjamin, and extending south to the boundaries of ancient Palestine.

It contained few towns which had not been already named in the Old Testament, perhaps because in this quarter fewer new places had arisen, and certainly fewer old ones had been left unrecorded in the ancient Scriptures. Arimathea, Lydda, and Bethany, are the only new names that occur.

ARIMATHEA is mentioned simply as the birth-place of that wealthy Synedrist, in whose sepulchre the body of Christ was laid. Arimathea has usually been identified with Ramleh, a town twenty-four miles north-west from Jerusalem, and eight miles from Joppa; and although Robinson distrusts this identity, the arguments he produces are not unanswerable. The town is first mentioned under its present name by the monk Bernard, about A.D. 870. About A.D. 1150, the Arabian geographer Edrisi men-

tions Ramleh and Jerusalem as the two principal cities of Palestine. The first crusaders, on their approach found Ramleh deserted by its inhabitants; and with it and Lydda they endowed the first Latin bishopric in Palestine, which took its denomination from the latter city. From the situation of Ramleh between that city and the coast, it was a post of much importance to the crusaders, and they held possession of it generally while Jerusalem was in their hands, and long afterwards. In A.D. 1266, it was finally taken from the Christians by the Sultan Bibars. Subsequently it is often mentioned in the accounts of travellers and pilgrims, most of whom rested there on their way to Jerusalem. It appears to have declined very fast from the time that it came into the possession of the crusaders. In the tenth century it is mentioned as almost deserted; but it seems to have revived towards the close of the seventeenth century, although from the descriptions given of it about sixty or seventy years ago, its present somewhat flourishing condition must be regarded as the growth of the present century.

Ramleh lies in the fine undulating plain of Sharon, upon the eastern side of a broad low swell, rising from a fertile though sandy plain. Like Gaza and Jaffa, this town is surrounded by olive groves and gardens of vegetables and delicious fruits. Occasional palm-trees are also seen, as well as the karob and the sycamore. The streets are few; the houses are of stone, and many of them large and well built. There are five mosques, two or more of which are said to have once been Christian churches; and there is here one of the largest Latin convents in Palestine. The place is supposed to contain about 3000 inhabitants, of whom two-thirds are Moslems, and the rest Christians, chiefly of the Greek church, with a few Armenians. The inhabitants carry on some trade in cotton and soap. The great caravan road between Egypt and Damascus, Smyrna and Constantinople, passes through Ramleh, as well as the most frequented road for European pilgrims and travellers between Joppa and Jerusalem.

A little to the west of the town is a remarkable isolated tower, the origin and purpose of which has been disputed. It is 120 feet high, square, with buttressed corners, and built with well-hewn stone, and of Saracenic architecture. It looks more like one of our own old church towers than any

other erection to be seen in Palestine. It was probably the tower of a mosque which has perished. Among the plantations which surround the town, occur at every step dry wells, cisterns fallen in, and vast vaulted reservoirs, which show that the city must in former times have been upwards of a league and a half in extent.

The LYDDA, which was the scene of Peter's miracle of healing Annas, occurs by that name only in the Acts of the Apostles; but was perhaps the Lod mentioned several times in the Old Testament, as belonging to Benjamin, though within the limits of Ephraim. Not many years after the time of Peter's visit, the town was reduced to ashes by Cestius Gallus, in his march against Jerusalem; but it must soon have revived; for not long after we find it at the head of one of the toparchies of the later Judea, and as such it surrendered to Vespasian, at which time, according to Josephus, it was a village equal to a city; and the Rabbins have much to say of it as a seat of Jewish learning, of which it was the most eminent in Judea after Jabneh and Bether. In the general change of names which took place under the Roman dominion, Lydda became Diospolis. It was early the seat of a bishopric, and the last bishop named in ecclesiastical records is Apollonius, in A.D. 518. Lydda early became connected with the homage paid to the celebrated saint and martyr St. George, who was not less renowned in the east than afterwards in the west. He is said to have been born at Lydda, and to have suffered martyrdom at Nicomedia in the earliest persecution under Diocletian and Maximian, at the end of the third century. His remains were transferred to his native place, and a church erected in honour of him by the emperor Justinian. This church, which stood outside the town, had just been levelled to the ground by the Moslems when the crusaders arrived at Lydda; but it was soon rebuilt by them, and they established a bishopric of Lydda and Ramleh. Great honours were paid by them to St. George, and they invested him with the dignity of their patron: from this time his renown spread more widely throughout Europe, and he became the patron saint of England and of several other states and kingdoms. The church was destroyed by Saladin in 1191; and there is no evidence that it was ever rebuilt, although there was in later centuries an unfounded

impression that the church, the ruins of which were then seen, and which still exist, had been built by our king Richard. From that time there has been little notice of Lydda by travellers. It now exists under its ancient name of Lud, as a considerable village of small houses, with nothing to distinguish it from ordinary Moslem villages, save the ruins of the celebrated church of St. George, which are situated in the eastern part of the town. The building must have been very large. The walls of the eastern end are standing only in the parts near the altar, including the arch over the latter; but the western end remains more perfect, and has been built into a large mosque, the lofty minaret of which forms the landmark of Lud.

The village of BETHANY lay on the eastern side of the Mount of Olives—that side looking from Jerusalem. Its name does not occur in the Old Testament; but it is frequently mentioned in the gospels, as Jesus had some attached friends and disciples in the place; and he often went thither and spent the evenings with them, during his visit to Jerusalem. It was here, also, that he raised Lazarus, one of those friends, from the dead; and here soon after he supped in the house of Simon the leper, where the risen Lazarus was one of the guests, and where his sister Mary washed the Lord's feet with tears of gratitude, and anointed them with costly ointment.

Although Bethany lies upon the side of the Mount of Olives, it is not visible from the summit of that hill, being hidden in a kind of ravine, the sides of which are terraced, and covered either with fruit-trees, or, in the season, with waving corn. It seems to have anciently stood in a clump of palm-trees, whence its name, which signifies "place of dates." The palms have disappeared; but the village is still surrounded with fruit-trees, chiefly figs, almonds, olives, and pomegranates. The name of "Bethany" is not now locally known; and the place bears the name of el-Azarizeh, from el-Azir, the Arabic form of Lazarus. It is a poor place, with about thirty inhabited dwellings, of a very humble description. The most conspicuous object in the village is a ruinous tower, built with square stones, and seemingly of the time of the crusades, but which the inhabitants gravely allege to have been the house of Lazarus. At some distance north of this, at the edge of the

village, visitors are conducted to what is called the tomb of Lazarus. It is not easy to determine whether this is a natural cave, finished and modelled out by human labour, or wholly an artificial excavation. The former seems most probable. Within an entrance three feet and a half high by two feet wide, a flight of twenty-seven steps conducts down into a dark sepulchral chamber, about nine feet square. In its sides are four niches for the reception of bodies; and there is one fractured sarcophagus. Three more steps lead through an excavated passage, into an arched chamber eight feet square by nine in height. This has every characteristic of an ancient Jewish tomb, in its form and construction. That it was the tomb from which Lazarus was raised by Jesus is open to question; but we incline to consider that the objections urged against its identity are not, singly or collectively, very conclusive. The strongest objection is that which alleges that the tomb of Lazarus appears to have been at some distance from the village; whereas this is just at the edge of it. But the present dwellings exhibit no marks of antiquity. They are built in the frailest manner, and they have probably been reconstructed, and their sites changed in every generation; and although there is clear evidence to show that the general site of Bethany has remained unchanged, a tomb which is now on the border of the village, may easily have been at some distance from it in the time of Christ. In Palestine there seems to have been a general tendency to advance the borders of towns and villages in the direction of spots reputed sacred, for the purpose of bringing them within their boundaries.

PEREA.—The part of Palestine beyond Jordan comprised, in the time of our Saviour, the fourth division of Palestine, under the name of Perea—a name which does not occur in the New Testament. Indeed, this quarter is only named in connexion with the two visits of our Lord to the quarter beyond the lake of Tiberias. On the first of these occasions he came “into the country of the Gadarenes,” and was met by two fierce demoniacs “out of the tombs,” whom he healed. The country of the Gadarenes must have been the environs of GADARA, a city five miles south of the lake, and about the same distance east of the Jordan.

We learn from Josephus that the inhabitants were mostly heathens, which accounts for their possession of herds of swine. The site is usually identified with the present Om Keis. The city formed nearly a square. The upper part of it stood on a level spot, and appears to have been walled all round, the acclivities of the hill being on all sides exceedingly steep. The eastern gate of entrance has its portals still remaining. Among the ruins Buckingham found a theatre, an Ionic temple, a second theatre, besides traces and remnants of streets and houses. The prevalent orders of architecture are the Ionic and the Corinthian. The hills in which Gadara stands are of lime-stone. This is a species of rock in which caverns of greater or lesser dimensions are easily and often naturally formed. Accordingly the hills on which Gadara was placed were full of caverns, which were used for tombs. Buckingham speaks of several grottoes, which formed the necropolis of the city, on the eastern brow of the hill. The first two examined by him were plain chambers hewn down so as to present a perpendicular front. The third tomb had a stone door, as perfect as on the day of its being first hung. The last was an excavated chamber, seven feet in height, twelve paces long, and ten broad: within it was a smaller room. Other tombs were discovered by Buckingham as he ascended the hill. He entered one in which were ten sepulchres ranged along the inner wall of the chamber in a line, being pierced inward for their greatest length, and divided by a thin partition left in the rock, in each of which was a small niche for a lamp. Still more tombs were found, some containing sarcophagi, some without them; all, however, displaying more or less architectural ornament.

With reference to the caverns which here abound, Buckingham says, "The accounts given of the habitation of the demoniac from whom the legion of devils was cast out, have struck us very forcibly, while we ourselves were wandering among the rugged mountains, and surrounded by tombs still used as dwellings by individuals and whole families. A finer subject for the masterly expression of the passions of madness in all their violence, contrasted with the serenity of virtue and benevolence in Him who went about doing good, could hardly be chosen by the pencil of the artist. A faithful delineation of the wild and rugged majesty of the mountain scenery here

on the one hand, contrasted with the still calm of the waters of the lake on the other, would give an additional charm to the picture." One of the ancient tombs, at the time of the visit of Mr. Buckingham, from whom the above extract is taken, was occupied as a carpenter's shop. A perfect sarcophagus remained within, which was used by the family as a provision chest.

Gadara was one of the cities of the DECAPOLIS mentioned in Matt. iv. 25. This was not a distinct territory, but a confederate of ten towns with them, and subject to a jurisdiction peculiar to themselves, like the free cities in the German states. They were chiefly inhabited by foreigners, and lying to the south and south-east of the lake of Tiberias. They were all in the country east of the Jordan, except Scythopolis or Bethshan on the west, which was one of the ten. There is some difference of opinion in making out the ten cities; but Scythopolis, Cæsarea-Philippi, Gadara, Hippos, Pella, Gerasa, and Philadelphia (Rabbath Ammon) were among them. Most of these have already been noticed; and of the others there is nothing to record except of GERASA, the discovery of whose ruins excited much attention above thirty years ago. This place, although not named in Scripture, is not unrenowned in the history of the Jews. King Alexander Jannæus besieged the place, and took it by storm, to possess himself of a large treasure which it contained; and it was in its neighbourhood that he died. At the commencement of the great and ruinous war with the Romans, Gerasa was burned by the Jews, in revenge for the massacre of their people at Cæsarea, and the part of the city which this conflagration had left uninjured was destroyed not long after by one of the generals of Vespasian. It was afterwards rebuilt and fortified; and its name sometimes occurs in the history of the Arabian wars with the Greek empire, and sometimes in the history of the crusades. But the site had for many ages passed out of knowledge, when it was, in 1806, discovered by Seetzen, as still subsisting under the name of Jerash, and it has since been visited and described by some other travellers—but few in comparison with those who have explored the more accessible sites of the region on this side Jordan.

The existing remains show that Gerasa was a very splendid city, presenting traces of a larger number of public buildings

than any other site in Syria, and upon the whole exhibiting a much finer mass of ruins than even Palmyra. The town is built on two sides of a valley, with a fine stream running through it, which a few miles south of the town empties itself into the river Zerka, the Jabbok of Scripture: the situation being altogether most beautiful. The town must have been principally composed of two main streets, crossing each other in the centre at right angles. The streets have been lined with a double row of columns, some of which are Ionic and some Corinthian. The pavement is still exceedingly good, and there is an elevated space on each side for foot passengers. The principal ruins are those of two grand temples, one of which, as appears by a Greek inscription, was dedicated to the Sun, like that of Palmyra, and Burekhardt, who had ample opportunities of comparison, is of opinion that, next to that temple, this greatly excels in taste and magnificence every public building of the kind in Syria. It faced nearly the east, and stood in the centre of an immense double peristyle court. The columns of the temple are of the Corinthian order, and of very fine proportion. They are of a brown free-stone, and eleven of their number are standing, but without the capitals. The pillars of the colonnade around the inclosing court are of the same order, but of smaller size, and must have comprised no less than one hundred and eighty-six columns in the original state of the building. One of the most remarkable peculiarities of this temple is an underground chamber, below the principal hall of the temple, with a bath in the centre. There are also among the ruins five or six other temples of inferior importance, in different parts of the town; and also the remains of two theatres, the scene of the largest of which is still nearly in a perfect state, presenting, in this respect, a singularity rarely witnessed. There are also traces of two grand baths; and two bridges, still in good preservation, cross the valley and the river. About three hundred yards from the south-west gate is the circus or stadium; and not far from it a triumphal arch, which has been much admired. To the north-east there is a large reservoir for water, near to which are the remains of an aqueduct, by which this and the other reservoirs were doubtless supplied with water. Near to this is a picturesque tomb, fronted by four Corinthian columns. These ruins being

overgrown with wood, are objects of much picturesque interest. The ancient cemetery, which almost surrounds the city without the walls, affords a large number of sarcophagi; most of which have been broken open, as if in search of treasure; but scarcely any of them are highly finished, or of any antiquarian interest.

The town was nearly square, each side somewhat less than a mile. The walls crossed the river in two places at right angles, the other two sides being parallel to each other on the opposite sides of the hills. Insulated fragments of these walls still remain, showing that they were upwards of eight feet thick, and built of squared stones of middling size. About two hundred and thirty columns are now standing in the city. There are numerous inscriptions in all directions, chiefly of the time of Antoninus Pius, and most of them much mutilated. The stone of which Jerash is built is calcareous, of considerable hardness, the same as the rock of the neighbouring mountains. Burckhardt, to whom we owe the most minute description of the ruins, could not observe that any other stone was employed, and expresses his surprise at the absence of granite columns, "as they abound in Syrian cities of much less note and magnificence than Jerash." Of the private habitations of the city there are none in a state of preservation; but the whole of the area within the walls is covered with their ruins, forming a strong contrast to the remains of the public buildings which arrest the eye in all directions. The site is now wholly deserted, except by the wandering Arabs, by whom it is occasionally frequented, and who are the sole and most regardless inheritors of a scene once vital with human activities, and which such great wealth was employed to aggrandize, and so much genius to adorn.

CITIES OF THE COAST.

As the cities along the coast of Palestine did not belong to the Israelites, and as they bear a certain relation to each other, it has been found best to reserve them for separate notice in this place.

Joppa, which did belong to Israel, and Cæsarea, which was in a later age founded by a Jewish king, have already been noticed, and the other cities will alone claim our present consideration.

The northern portion of this coast territory down to the bay of Carmel belonged to the Phœnicians, and never was possessed by the Israelites. The southern portion down to Gaza was possessed by the Philistines, and it is as belonging to them, that the towns are chiefly known in Scripture history. And although this territory became subject to the sceptre of David, after long and cruel wars between the two nations, the towns were never properly Jewish cities, and down to the time of Christ and the Jewish war, continued to be occupied by foreigners. In the Phœnician territory the towns that claim to be included in our survey are Sidon, Tyre, Acre, Achzib, and Sarepta.

In the most ancient book of Scripture, SIDON occurs as the name of the eldest son of Canaan, the son of Ham.¹ It is generally supposed, on the authority of Josephus, that the city of Sidon was founded by him, and derived its name from him. Sidon must seemingly have taken some ages in acquiring that importance which it possessed at the time that the conquest of Canaan made the Israelites the near neighbours of the Phœnicians, and which is indicated by the fact that in Josh. xix. 28, it is distinguished as the "Great Sidon." It is disputed whether Sidon itself was included among the

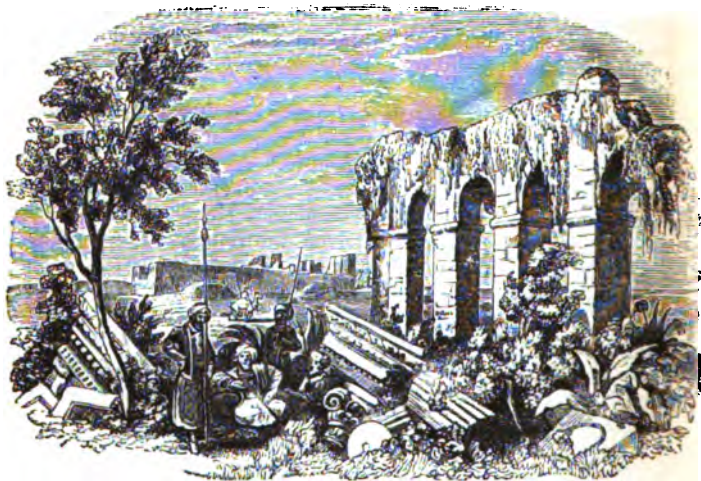
¹ Gen. x. 15.

cities assigned in the original allotment to the Israelites. The passage which seems to imply that it was, in Judges i. 31, speaks not of Sidon, but of the Sidonians, and may apply merely to the territory beyond their own boundaries, upon which they had encroached, and from which it was intended they should be expelled. But we know that the Israelites were so far from being able to expel them, that they became themselves subject to some oppression from the Sidonians. This appears from Judges, x. 12, and the amount of all this evidence, coupled with the fact that Tyre is scarcely mentioned, although its site was considerably nearer to the heart of the Hebrew territories, is, that Sidon was in the height of its power at the time of, and for some time after, the Hebrew conquest of Canaan, although she had already established about fifteen miles to the south as a staple for her own wares, that Tyre which was destined, in no long time, to become much greater and more illustrious than the mother city. This had already taken place in the time of David and Solomon, who cultivated friendly relations with the Phœnicians, but in the history of whose reigns Tyre is described as great and prosperous, while Sidon is scarcely noticed, although it was then that the border of the Hebrew dominion impinged more closely upon the Sidonian district than it ever did before or after.

But although "Great Sidon" had then become and long remained only the second of the Phœnician cities, she was still rich and mighty, and secured in a great measure by her excellent harbours from ruin and decline, so long as the maritime commerce of the Phœnicians should endure. In fact, the mother has long survived the daughter, and while Tyre has long been, as the Hebrew prophets foretold, a desolate place, Sidon has remained to this day a town of considerable trade—considerable under the comparisons which the existing circumstances of the country afford, but woefully insignificant under any comparison with its condition when first the parent and then the rival of the city "whose merchants were princes."

The modern town of Sidon, or, as it is now called, Saïda, is admirably situated on a rising ground overhanging the sea. The ancient city extended further to the east and along the coast than the modern. The rising ground upon which the

town stands projects considerably into the sea. It is inclosed on the eastern side by a high fortified wall, and two mosques are seen to tower conspicuously over the other buildings in the town. The most striking object is the fortress, built upon a rock in the harbour, and connected with the town formerly by a wall, but now by a causeway upon arches. This fortress was built by the celebrated Emir Fakr ed Deen, and is a good and imposing specimen of Saracenic fortresses. Upon an elevation on the north side of the city commanding the town are seen some interesting remains of another and more ancient castle, which is usually ascribed to Louis IX., and which certainly belongs to the age of the Crusades. Between the town and the mountains lie richly cultivated gardens, and beyond these the mountains of Lebanon arise in five ridges one above another, the highest being of course the most remote. Into the bay on this side the town, flows a considerable stream, fed, like the other streams that in this region come direct from the mountains, by the snows of Lebanon.



Ruins of Tyre.

The great commercial city of TYRE, whose name has long been the symbol of all that is rich in manufacture, and of all that is illustrious in commerce, was founded by the more ancient Sidon as a staple for her own wares, and is hence called in Scripture the "Daughter of Sidon." But the daughter, from her more advantageous and defensible position, soon eclipsed without extinguishing the mother; and already in the time of David and Solomon, Tyre had become the greatest of the Phœnician cities; and the student of the Sacred Scriptures becomes then interested in its condition and history, by the part taken by its king in supplying materials and workmen for the building of the two Hebrew kings, and from the active share which the Tyrian prince took in the commercial enterprises of Solomon. This elder Tyre was built upon the mainland, and a vivid picture of its prosperity is drawn by the prophet Ezekiel in his twenty-seventh chapter, which furnishes the most interesting record in existence of the most ancient maritime commerce which history has made known to us. At that time, Tyre was in its most flourishing state; but not only this prophet but Isaiah, who was before him, were enabled to see through the mists of time its eventual decline and overthrow. It continued a powerful, rich, and flourishing commercial city till the time of Nebuchadnezzar, who, in extending the frontier of his empire westward to the Mediterranean, was not likely to leave Tyre unmolested. In fact, the city had to defend itself against his forces during a siege and blockade of thirteen years, at the end of which it seems to have been taken by storm, according to the predictions of Ezekiel xxvi-xxix. This blockade was probably so much protracted by the facilities of receiving supplies from the sea, which the besiegers could not wholly exclude. But, indeed, the greater part of the inhabitants during the blockade took refuge in a neighbouring island, already furnished with numerous establishments and buildings, and thus founded the island city of Tyre, which, by favour of its strong position, soon equalled the parent city, and not only outlived the Babylonian and Persian empires, but continued to increase as the ancient Tyre declined. It was finally captured by Alexander, after a most obstinate resistance; but not until the conqueror had found it necessary to connect the island with the mainland by

a mole, before he could render his resources available for the effectual assault of the city. Alexander sullied his name by his barbarities upon those valiant men, as much as he glorified it by his great work, which, although constructed for only a temporary purpose, has survived through the long subsequent ages, and which to the present time renders the ancient isle a peninsula. In constructing this mole, Alexander made use of the materials of the old city, thereby accomplishing two remarkable prophecies; "They shall lay thy stones and thy timbers in the dust, in the midst of the waters," *Ezek. xxvi. 12*; and "Thou shalt be no more; though thou be sought for, yet shalt thou never be found again," verse 21. But the conqueror injured Tyre far less by his arms than by the foundation of Alexandria, which thenceforth became what Tyre had been, the emporium for the traffic of the world. Yet Tyre maintained its ground as a place of some commerce, respectable, though no longer grand, for many ages; and was a place of some importance, military rather than commercial, so late as the time of the Crusades. It was almost the last place in Syria which the crusaders abandoned to the Moslems, and as its strong fortifications, which continued its sole distinction, were then demolished, the place has never since been of any consideration. Successive travellers describe in emphatic language its desolate condition. Yet a few miserable inhabitants seem to have always lingered about the spot, and about eighty years ago a part of this peninsula was walled off from the rest, and a town founded there by the Metoualies, under the name of Sûr, which still exists, and carries on some small traffic in the products of the neighbourhood. Its population never exceeded, and does not now reach 3,000 souls, and it sustained great injury from the earthquake of 1837.

Of the original city the superficial remains are few, but there is an abundance of prostrate columns and massive foundations, which can only be referred to the ancient history of the place. The most marked ancient remains is the wall of the port. It was strengthened at intervals by massive towers, of which some interesting relics still subsist. The causeway of Alexander is now covered by a vast accumulation of sand, which has no doubt mainly contributed to its preservation. It is situated to the right, and beyond it are the remains of an

aqueduct of considerable extent, but of poor character; and still further, a hill crowned with a mosque. Most travellers have observed fishermen drying their nets on the ancient walls, and have pointed it out as a manifestation of the old prophecy, "They shall break down the towers of Tyra, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea."

ACHZIB is merely named in Scripture among the places from which the Israelites were unable to expel the ancient inhabitants. The name became softened by the Greeks, to whose organs the name had a harsh and barbarous sound, to Ecdippa, and the place still survives by the name of Zib. It is upon the Mediterranean coast, about ten miles north of Acre. It stands upon an ascent close by the sea-side, and is a small place, with a few palm-trees rising above the dwellings.

ACRE is the PROLEMAIS which is named in the Acts of the Apostles as the place where Paul spent a day on his journey to Jerusalem after having landed at Tyre. This place is the Aecho of the Old Testament—which name it still bears in the shape of Akka—but is better known to Europeans in the form of Acre. This place is thirty miles below Tyre, and eight north of Mount Carmel. This town, the key of Syria, is more strongly fortified than any other in the country. The appearance of its defences is still formidable, notwithstanding all the vicissitudes of war which it has survived.

It stands on an angular promontory jutting into the sea. The walls are in many places double; and those on the land side are protected by strong outworks of mounds, with facing of stone. The walls are remarkably strong. Age after age it has flourished and fallen into decay, with the alternations of peace and war. It appears to have had some privileges granted to it by Alexander during the siege of Tyre; and after the division of his empire, it fell to the share of Ptolemy, who enlarged it and gave it the name of Ptolemais. In the time of the New Testament it had become a great city, and in addition to the castle and mole near the south-eastern extremity, there are some vestiges of it a little way outside the town towards the east and south-east fronts. In 636 A.D. the town fell into the hands of the khalif Omar; subsequently to which, during a period of more than 400 years,

the Christians, and among them two English kings, contended for it with the Saracens and Turks, until at length, in 1517, after a protracted and honourable defence by the knights of St. John of Jerusalem, from whom it derived the name of St. Jean d'Acre, it was taken possession of by the Turks. At the close of the last century, Jezzar Pasha repaired the town, and put the fortifications in a state which, when manned by British seamen and marines, the gallant Sir Sydney Smith, in conjunction with the Turkish garrison, enabled them to resist the assaults of Bonaparte, and to arrest his career of eastern conquest. In this fortress, as subsequently further strengthened by the same pasha, a garrison of 3000 irregulars resisted the Egyptian fleet and army from the 20th of November, 1831, till the third bloody assault, ordered by Ibrahim Pasha, terminated, on the 27th of May, 1832, the protracted and gallant defence made by Abdallah Pasha, during which it is said that no less than 35,000 shells were thrown against the town.

Again, on the 3rd of November, 1840, it was bombarded by the English fleet, and was reduced by the explosion of the powder-magazine, by which two thousand soldiers were hurried into eternity without a moment's warning. The damage caused to the town by the bombardment and the explosion was great. Considerable activity has since been manifested in the restoration of the fortifications; but very manifest signs of the injury caused to public and private property still remain. In the bazaar the weights used by many of the shopkeepers consist of split shells; and similar memorials of this and the preceding infliction are found in great abundance in the fields around the town. It is as a garrison town—the strongest in Syria—that Acre is now to be regarded. The predominance of the military is everywhere manifested; and the rest of the inhabitants appear to be chiefly engaged in ministering to their wants and services, directly or indirectly, through the traffic which the presence of a large body of soldiers creates. The entire population is reckoned at something above 9000, of whom about 8000 are Moslems, and nearly a thousand Christians, mostly Greeks, and thirty families of Jews.

The houses are well built of stone, with terraced roofs. It contains a finely-arched bazaar, several mosques, baths, khans,

and other public buildings, among which may be noticed the granary, and the Latin convent, which is a very large building; also the Serai or palace of the Pasha; and, nearly in the centre of the town, the mosque of the Pasha Jezzar, who is there entombed. This last, one of the finest mosques in Asiatic Turkey, was constructed by the celebrated pasha of that name, mostly with ancient materials. The interior displays arabesque walls, partly covered with fine marble; and the exterior a grand cupola, a lofty minaret, a fine entrance portico, and a spacious court, with a fountain shaded by trees: a covered gallery, open towards the interior, surrounds the whole. The Serai of the same pasha is a high castellated keep, on which are mounted several guns, and it is situated in the rear of the north land front; to this is joined the Harem, which like the other parts of the structure, has a high tower near the extremity, to serve as a place of retreat. The streets are numerous and narrow, and had formerly, if not now, the cleanliness of a western city, no camel, dog, or other animal being permitted to pass the inner ditch. The town is amply supplied with water, partly from cisterns, and partly from the low slopes of the mountain, about four miles to the north-east, being brought from a conduit, on which at short intervals were towers, like those between Belgrade and Constantinople.

At 1200 yards eastward of the town is the celebrated Cœur de Lion Mount, on which Napoleon, and subsequently Ibrahim Pasha, caused some works to be constructed. This, which the people call Kardillan, is the sole memorial of our valorous Richard's exploits at Acre.

The five cities of the PHILISTINES seem to have been as many small states independent of each other, except where their general interests were concerned, and each under its own chief magistrate or prince. These towns were Ashdod, Gath, Ekron, Askelon, and Gaza.

ASHDOD, called by the Greeks and Romans Azotus, seems to have been the principal seat of the worship of the fish-god Dagon, and it was thither accordingly that the ark of God was taken on its capture by the Philistines, bringing plagues

upon the place and ruin upon its idol.¹ Even after the reduction of the Philistine power, Ashdod does not appear to have been permanently in possession of the Judahites, although it was dismantled by Uzziah, who built towns in the territory of Ashdod.² It is mentioned to the reproach of the Jews returned from captivity, that they married wives of Ashdod, with the result that the children of these marriages spoke a mongrel dialect, half Hebrew and half the speech of Ashdod.³ These facts indicate the ancient importance of the town. It was indeed a place of great strength; and being on the usual military route between Syria and Egypt, the possession of it became an object of importance in the wars between Egypt and the great northern powers. Hence it was secured by the Assyrians before invading Egypt;⁴ and at a later date it was taken by Psammetichus, after a siege of twenty-nine years, being the longest siege on record.

The destruction of Ashdod was foretold by the prophets,⁵ and was accomplished by the Maccabees.⁶ But it was afterwards restored, and is mentioned in the New Testament as the town to which the evangelist Philip was carried by the spirit after he had baptized the Ethiopian eunuch.⁷ It became the seat of a bishopric, and subsisted as a small un-walled town in the time of Jerome. Since that it has been only mentioned as a decayed village, which is its present condition. It is situated on a grassy hill, near the Mediterranean, about midway between Joppa and Gaza, and still bears the name of Esdud. The site is marked by ancient ruins, such as broken arches, and partly buried fragments of marble columns; there is also a square building resembling a khan, the principal chamber of which had obviously at some former period been used as a Christian chapel.

GATH is very often mentioned in Scripture. It was to this place that the ark was taken on its removal from Ashdod; and the name of "Goliath of Gath," has rendered the name familiar to our earliest knowledge. David himself, soon after the death of Goliath, fled to Gath, where he found pro-

¹ 1 Sam. v. 1—9.

² 1 Chron. xxvi. 6.

³ Neh. xiii. 23, 24.

⁴ Isai. i. 1, sq.

⁵ Jer. xxv. 20; Amos, i. 8; iii. 9; Zeph. ii. 4; Zech. ix. 6.

⁶ 1 Macc. v. 68; x. 77—84; xi. 4.

⁷ Acts viii. 40.

tection from Saul for a year and four months.¹ "Tell it not in Gath," is his pathetic lamentation over Saul and Jonathan, from which place he would conceal their fall.² It was afterwards conquered and fortified by him, and also by Rehoboam.³ David, when he fled from Absalom, had six hundred faithful attendants from this city.⁴ Under Jehoash, Gath was taken by Hazael, king of Syria,⁵ but it was recovered from Ben-hadad his successor.⁶ Uziah broke down its walls 76 B.C., after which it seems not to have recovered its former strength. Amos adverts to its fallen greatness.⁷ But the conflict which it sustained for three hundred years with the kings of Judah, attests the strength of this city of the Philistines. Modern travellers make no mention of Gath. It has no longer a name or place among the habitations of men.

From Gath the ark was removed to EKRON. After David's victory over Goliath in the valley of Elah, the Philistines were pursued to Ekron; and at a later day the prophets utter denunciations against it along with the other cities of the Philistines.⁸ For the knowledge of the site of this place the public is indebted to Dr. Robinson. It is now a small Moalein village, built of unburnt bricks or mud, and situated on an eminence, near a ridge of hills that run out from the mountains into the great western plain on the northern frontiers of the ancient land of the Philistines.

"The ancient Ekron," says this traveller, "was at first assigned to Judah as upon its border, but was afterwards apparently given to Dan, though conquered by Judah. It afterwards became remarkable in connexion with the return of the ark by the Philistines, which was sent back from Ekron upon a new cart, drawn by two milch kine. These, being left to their own course, took the straight way to Beth-shemesh, the nearest point of entrance to the mountains of Judah."⁹

It is remarkable that ASKEILON was the only one of the five Philistine cities that was a maritime port. It stood out,

¹ 1 Sam. xxviii. 3.

² 2 Sam. i. 20.

³ 2 Sam. viii. 1; 1 Chron. xviii. 1; 2 Chron. xi. 8.

⁴ 2 Sam. xv. 19.

⁵ 2 Kings, xii. 17.

⁶ 2 Kings, xiii. 22.

⁷ Amos vi. 2.

⁸ 1 Sam. xvii. 52; Jer. xxv. 20; Amos i. 8; Zeph. ii. 4.

⁹ 1 Sam. v. 10; vi. 1—18.

indeed, close to the shore, between Ashdod and Gaza, about ten miles south of the former and to the north of the latter. The magnificent Herod was born at Askelon, and although the city did not belong to his dominion, he adorned it with fountains, baths, and colonnades; and after his death Salome, his sister, resided in a palace at Askelon, which Cæsar bestowed upon her. It suffered much in the Jewish war with the Romans, for its inhabitants were noted for their dislike of the Jews, and they slew 2500 of those who dwelt there. After this Askelon again revived, and in the middle ages was noted not only as a strong-hold, but as a wealthy and important town. As a sea-port merely, it never could have enjoyed much advantage, the coast being sandy and difficult of access. The town bears a prominent part in the history of the crusades.

There are still extensive ruins of the wall, composed chiefly of brick, which so long held out against the effects of the crusades. Here too, Godfrey, Tancred, and Robert of Flanders gained that decisive victory over Adfal and the Egyptian army, which terminated the first crusade. In A.D. 1153, King Baldwin III. of Jerusalem, all the great prelates and barons, with the Knights Templars and Hospitallers, encamped again before the walls of this ancient and celebrated city; until after a lengthened siege, it capitulated, and continued for some time in their possession. It was at last, however, wrested from them by Saladin, and destroyed by him after the battle of Arsuf, in the third crusade, in the apprehension that Richard of England would become its master. It is described at that time as lying in a sandy plain, and built in a semicircular form on the sea side; it was surrounded by strong walls with four gates, three on the land side, and one opening to the sea, where it afforded no anchorage. The present remains fully accord with this description. The semicircular walls enclose a large piece of ground, which is laid out in gardens even to the water's edge; but the sand has gained so much that even the upper walls are nearly buried. Fig-trees with the upper boughs only peeping above the sand may be noticed. Granite pillars of moderate size, and a good many columns of coarse marble, are curiously enough stuck through holes in the wall left for the purpose. The modern village is a mere hamlet, half a mile to the north of these ruins.

GAZA was the southernmost of the five state-cities of the Philistines, situated thirteen miles from Askelon, and forty-five miles from Jerusalem. In Scripture it is often mentioned in connexion with the other Philistine cities—but is itself chiefly celebrated by Samson's exploit in carrying off the gates of the town, and of his subsequent imprisonment and death. In the Old Testament it always appears as a place of importance—which it is indeed to this day—the present population being said to be equal to that of Jerusalem. After the destruction of Tyre by Alexander the Great, that conqueror laid siege to Gaza, at that time occupied by a Persian garrison, and took it after a siege of two months, behaving very savagely to the brave governor Betis and to the inhabitants. The town, which he spared, was at a later period destroyed by another Alexander Jannæus, the king of the Jews (B.C. 78), and after forty years was rebuilt by the Romans. It was afterwards, according to Josephus, again destroyed by the Jews, with several other towns, to avenge a massacre of their countrymen at Cæsarea. This explains the expression of St. Luke, who, in mentioning Gaza, observes that it was then a "desert."¹ It must, however, soon have been rebuilt or repaired, as it existed in the time of Hadrian, who granted it some important privileges; these were enlarged by Constantine, who gave it the name of Constantia, in honour of his son, and granted it the rank and privileges of a city. This seems to have led to the statement, that Gaza was rebuilt by Constantine; but we cannot find good authority for more than we have stated. Jerome says, that the town existing in his time was nearer to the sea than the old one. Under so many changes, besides others of inferior moment which we have not specified, it is not to be expected that much, if anything, of its more ancient remains should now be found. It seems to have undergone a gradual declension in importance, although its share in the commerce between Egypt and Syria still maintains it as a small town in a condition of comparatively decent prosperity.

The hill on which Gaza stands is about two miles in circumference at the base, and appears to have been wholly inclosed within the ancient fortifications. The town, being surrounded by and interspersed with gardens and plantations

¹ Acts viii. 26.

of olive and date trees, has a picturesque appearance, to which its numerous minarets raising their elegant forms, not a little contribute; and as the buildings are mostly of stone, and the streets moderately broad, the interior disappoints expectation rather less than that of most other towns of Syria; and both the town and the people upon the whole seem comfortable, and in every kind of accommodation far superior to the Egyptians. The suburbs, however, are composed of miserable mud huts; but all travellers concur with Sandys in admiring the richness and variety of the vegetable productions, both wild and cultivated, of the environs. The population of Gaza has been usually much understated. It is really equal, if not superior, to that of Jerusalem, if correctly estimated by Dr. Robinson at fifteen or sixteen thousand. They have manufactures of cotton and soap, but derive their principal support from the commerce between Egypt and Syria, which must all pass this way. They also traffic with Suez for Indian goods brought from Jidda; and they send a caravan with supplies of provisions (which they sell on very advantageous terms) to the pilgrims on their way to Mecca. The Arabs also make it the mart for the sale of their plunder; and all these sources of prosperity render Gaza a very thriving place for the country in which it is found.

There is a hill east of Gaza, believed to be the one on the top of which Samson left the gates of the city—and this tradition is probable enough, as the Scriptures tell us he took them to the hill that is before Hebron—that is, in the Hebrew, in front of it, as you turn your face towards Hebron. Near the Turkish cemetery is a little tomb, sacred to the memory of the mighty Israelite. Here or hereabouts must have stood the temple which he pulled down upon the Philistines and upon himself.



The present city of Jerusalem.

JERUSALEM.

It has been thought by many that the "Salem," whose king brought forth bread and wine to Abraham on his return from the slaughter of the kings was the same as Jerusalem. But this is somewhat uncertain, probability seeming to be more in favour of the site on the Jordan, near Bethshan, which antiquity ascribed to the Salem of Melchizedek.

When the Israelites entered into the Promised Land, the Jebusites had possession of the town, which was called Jerusalem, or the Seat of Peace. Joshua drew the boundary of the tribes through the valley of Hinnom, close to the south side of the town, so that all below this belonged to the tribe of Judah, though the town itself fell to the tribe of Benjamin. It was conquered after Joshua's death through the co-operation of the tribe of Judah, which inhabited it jointly with that of Benjamin, although it appears that Mount Zion always, or

for the most, remained in the possession of the Jebusites. After having reigned seven years as king in Hebron, David first took Mount Zion, which he surrounded with a wall, and called it the City of David. Under his sway, Jerusalem became a splendid and important town, and its consequence was farther increased by the ark of the covenant being removed thither by David, and by the Lord establishing his dwelling there. Here afterwards Solomon was permitted to build a temple to the Lord, in the construction of which were employed those enormous stones, on the remains of which we still gaze with wonder, although three thousand years have rolled away.

Cedars from Lebanon also were employed in its construction, being brought in floats to Joppa under a treaty with Hiram, king of Tyre. When the whole was finished, a cloud overshadowed the Most Holy Place, and the glory of the Lord filled the house. Then Solomon blessed the whole congregation of Israel, and kneeling, he prayed that the eyes of the Lord might be open towards the place continually; and that if the Israelite, or the stranger coming out of a far country, should suffer from any plague or sickness, and should pray toward that house, the Lord would hear in heaven his dwelling-place, and do all for which he has petitioned. Hence the Jews in all the places of their sojourning have always, from that day, turned their faces in prayer towards Jerusalem, which has become to them that Kiblah, or point of adoration, which Mecca is to the Mohammedans. Afterwards, this king built himself a house of cedar-wood glittering with gold, and surrounded the town with a wall, which, inclosing Mount Zion on the western side, abutted on the temple itself, protected by high walls. The town was now finished, and the tribes of Israel went up there three times a year to serve the Lord. But the glory of Jerusalem was as transitory as the faithfulness of its people, on which indeed it depended, for Zion was made so beautiful only for their sake as his people, and when they departed from Him its glory became dim. Even during the splendour of Solomon's rule its fall began. When Rehoboam lost ten tribes of the kingdom, Zion's civil importance sank, and when Jeroboam set up calves for worship in Dan and Bethel, the number of those who came to the feasts was greatly diminished. Soon after Shishak, king of Egypt, came

up, and took away the treasures from the temple. Hezekiah again did what was pleasing to the Lord, and obeyed the word of the prophet Isaiah; therefore, when Jerusalem was hard pressed by Sennacherib, king of Assyria, the angel of the Lord smote the Assyrian camp; but in spite of the threatening predictions of numerous prophets, the apostacy increased under Manasseh and Amon; although Josiah, by a zealous reformation of the worship, averted the punishment for a short time.

But eventually Nebuchadnezzar, king of Chaldea or Babylon, approached, and Jerusalem was taken and plundered under Jehoiachin. A few years later, the eyes of Zedekiah were put out, and he, with the chief of the people, was carried away captive to Babylon. The treasures and the costly vessels of the temple were taken; the house of the Lord was burnt; and, with the few who remained, Jeremiah sat among the ruins of Jerusalem, bewailing in his lamentations the fall of the city of the Lord. In their affliction they returned to the God of their fathers, and prayed to him for deliverance; and their prayer was heard. Cyrus, king of the Medes and Persians, became master of Babylon, and he failed not to accomplish all the prophecies concerning him which Isaiah had uttered two hundred years before. He gave forth a decree permitting such of the Jews as saw fit to return to Jerusalem, with much treasure, to build again the house of the Lord. In virtue of this decree 50,000 Israelites, with their servants and women, under Zerubbabel of the house of David, and under Joshua the high priest, seventy years from the commencement of the captivity, returned home to Jerusalem; and the foundations of the temple were speedily laid. With trumpets and cymbals all the people praised the Lord, with a loud shout; but many of the elders who had seen the first house wept aloud, so that the people could not discern the noise of the shout of joy from the noise of the weeping. When the hands and feet of the people became weary with the work, Haggai encouraged them by the prophecy of the "glory of the latter house;" and Zechariah, by the prospect of "the King of the daughter of Zion riding upon an ass, and upon a colt, the foal of an ass, just and bringing salvation."

Thus the temple was finished 515 B.C., and the children of Israel celebrated the passover with joy.

But the building of the town proceeded slowly. In 445 B.C., when Nehemiah, at the Persian king's court, asked a returning Israelite "concerning Jerusalem," and received for answer, "The walls are broken down, and the gates are burned with fire," he wept and mourned several days; and afterwards, with the authority of the sovereign and with presents from him, repaired to Jerusalem. He rode by night about the gates and valleys of the town, and said to the rulers of the people, "Come, let us build up the wall, that we be no more a reproach." When Sanballat, the Prince of the Samaritans who had entered the forsaken land, endeavoured by his disputes to hinder the building of the wall, each of the labourers had his sword girded by his side; "with one of his hands he wrought in the work, and with the other hand held a weapon." After the completion of the walls, thanksgivings were appointed, and the Levites went round the town with cymbals and harps; "and the joy of Jerusalem was heard afar off."

It is related by Josephus, and the story is believed by some and doubted by others, whose doubts we share, that when in 331 B.C. Alexander the Great had broken the might of the Persians, the high priest Jaddua, at the command of God, went out at the gates of Jerusalem to meet him. The king recognised in him the man who, before his march against the Persians, had appeared in a dream encouraging him; and with rich gifts Alexander made sacrifice to the Lord of Hosts.

After the death of Alexander, Jerusalem soon fell into the possession of the kings of Syria, and so remained until they were driven by oppressive interference with their religious rights to revolt, in consequence of which, Antiochus Epiphanes, in 169 B.C., plundered the temple, broke down the walls, and built a citadel upon Mount Acra, close to the temple, and commanding a view over it. Cruel persecutions drove many into the worship of idols; but God soon raised up Matthias the Maccabee, who, with his sons, led out the bands of the faithful against their oppressors; and, after a year, Judas Maccabeus was able to purify the temple, and re-establish the worship of God. After a long warfare, his brother Simon was acknowledged as independent pontiff-prince by the king of Syria. The Maccabees cast down the citadel, levelled Mount Acra, and filled up the valley between it and Moriah,

so that Acra was now no higher than Moriah; and it appeared as though the two mountains had almost melted into one another.

The rule of these high priests, who soon preferred the name of king to that of priest, was not beneficial to the nation, and even the members of the house contended so violently among themselves that the Roman general Pompey, availing himself of such favourable circumstances, besieged, took, and plundered Jerusalem, B.C. 63. Many princes contended for its possession; and, at last, the Idumean Herod, who was descended neither from the people of Israel, nor from Aaron as priest, nor David as king, established himself in the sovereignty, by means of a close alliance with Rome. He extended the citadel of Acra to the fortress of Antonia. Its site is now occupied by the barracks of the Turkish troops. Having a taste for building, this prince adorned the temple with a magnificence it had never known before, and founded a splendid palace on Mount Zion. But "the sceptre had departed from Judah;" yet under the government of this Herod, notable for all deeds of sin and murder, eternal light shone out upon the darkness of the world. In the city of David, the Saviour of the world was born, "which is Christ the Lord." Herod sought to slay the new-born child; but he was soon removed, and ten years after his death, the land, at the desire of the people, was ruled by Roman governors.

As the condition of Palestine at this time is of peculiar interest to the student of the New Testament, and is yet not generally well understood, we may illustrate it by reference to a state of things more within the range of our experience, and which bears an accidental analogy in several of its features to the case before us. If British India may be used in illustration of the Jewish affairs under this form of government, we should then name the distant British monarch as the parallel of the distant Roman emperor. The Court of Directors would not, however, precisely take the place of the Senate in this case; inasmuch as Syria being an *imperial* province bore little or no relation to the Roman Senate. But the Governor-General will occupy a position much resembling that of the President or Proconsul of Syria, whose authority was absolute and paramount throughout the province; while the Governor of the Presidencies is as the Procurator of

Judea. The native princes—the allies and tributaries of the British Government, stand in the place of the Herods, the Agrippas, the Philips—the kings or the tetrarchs, who ruled by the permission and during the pleasure of the foreign sovereign power. Some of them might be compared to the Zemindars, whose original authority has been augmented, consolidated, and rendered almost kingly by British interposition.¹

Under one of these procurators of Judea, Pontius Pilate, John the Baptist appeared to prepare the way for him who was to come. Now the blessed time arrived for Jerusalem, where God, in the first temple only had appeared in a cloud, “became flesh and dwelt among us.” The gracious words proceeding from his lips were heard in the halls of the temple.

But in those days the things which belonged to her peace were hidden from the eyes of Jerusalem, and by rejecting him, her doom was sealed. There was indeed a respite, during which Herod Agrippa, grandson of Herod the Great, and like him in his passion for building, constructed, in consequence of the large increase of population, a third wall round the northern part of the town, and the side least fortified by nature. It enclosed Bezetha, north of Acra, with Gihon, and extended north of the temple to Mount Zion, in the form of a large bow. The limits of Jerusalem were wider than they had ever been before; but the people constantly became more degenerate. Tumult and insurrection broke out, and a momentary success induced them to attempt to free themselves from the Roman yoke. Troops were raised, and governors appointed. Among them was Josephus, who fortified Mount Tabor, and has left us a minute description of the succeeding period of horror. The awful predictions of Moses² were then in all respects and to the very letter verified. Vespasian and Titus, with the eagles of the Roman legions, approached. The Christians fled to Pella, on the other side of the Jordan; but the Jews being assembled at the feast in immense numbers, soon began to suffer from hunger in the besieged city. The various parties

¹ We owe this comparison to the *Introduction* (p. 28) prefixed to the new translation of Josephus by the late Dr. Traill,—so unhappily suspended by his lamented death.

² Deut. xxxiii. 49—57.

among them contended furiously among each other; scenes of the most dreadful misery followed; and mothers devoured their own children, so that even the enemy shuddered at the sight; many thousands were slain; and on the 10th of August, contrary to the wishes of Titus, the temple was enveloped in flames, and the Holy of Holies consumed. Defenceless old men, women, and children, were murdered, and the blood flowed in torrents; but the Jews remained in possession of the strong fortress at Mount Zion until the 1st of September, when that too was taken.

The Romans continued to plunder until nothing more was left, when they demolished the town and temple. Only three towers were left to testify of the enormous strength of walls of the conquered city. Titus carried the vessels of the temple with him on his triumphal march to Rome; and the arch of Titus still remains there, a memorial of God's righteous judgment. Among the vessels are the seven-branched candlesticks, and the silver trumpets. Medals represent the captive daughters of Judah leaning with fettered hands against a palm-tree, or seated as mourners beneath its shade.

Seventy years after, when Hadrian endeavoured to plant a Roman colony in the town, the Jews revolted under one Barcober, "Son of a Star," whom they considered as "the star out of Jacob." But they were again conquered. The town was rebuilt by Hadrian, and the walls re-erected; but the greater part of Mount Zion remained without, as an arable field. The city then received the name of *Ælia Capitolina*, and the Jews were forbidden to approach it on pain of death. Two hundred years after, they obtained permission, on payment of a considerable duty, to enter it on one day of the year. A statue of Venus was set up on the site of the holy sepulchre. But the Christians were now allowed to establish themselves in Jerusalem, and an uninterrupted succession of bishops continued there till the time of Constantine, and after that emperor had become a Christian, his mother, the empress Helena, at the age of eighty years, travelled with youthful vigour to the Holy Land. She founded churches at Bethlehem and the Mount of Olives. At her request, Constantine built a splendid chapel over the site (real or presumed) of the holy sepulchre, and united to it a large basilica, a church, the size and magnificent endowment of which

are minutely described to us. The number of pilgrims was now constantly on the increase. Hosts of monks and hermits settled in the Holy Land, and facilitated the admission of the pilgrims. Julian the Apostate, it is true, endeavoured to lower the Christian importance of the town, by giving the Jews permission to rebuild the temple; but it is related that in excavating for the foundation, flames of fire burst forth, thus delaying the work, which the death of Julian and the interdiction of the new emperor would otherwise have rendered impossible. The external magnificence of the town was, however, increased by Justinian, who built to the south of the temple, a stately church, to the honour of Mary. This is the present mosque el-Aksa.

Jerusalem suffered much by the invasion of the Persian king, Khosroes, and in 636 it was conquered by the Mohammedans under the Khalif Omar; and the whole of Syria came under the sway of the crescent. Omar built a magnificent mosque upon the ruins of the temple, surmounted by a cupola. It now forms, with the mosque el-Aksa, the great Haram el-Scheriff, which is one of the most holy places of the Mohammedans. The projecting shaft of a column in the wall of the mosque, close by the golden gate above the valley of Jehoshaphat, is shewn as the spot from which Mohammed will judge the world. Jerusalem is thus not only the most holy place on earth to Jews and Christians—but is even to the Mohammedans second only to Mecca in venerating regard. The Moslems at first were very lenient to the Christians, and put no hindrance in the way of the pilgrims; but Jerusalem was destined soon to suffer by the factions of the khalifs; and, under the half insane sultan Hakem of Egypt, the founder of the Druse religion, the churches, and especially that of the Holy Sepulchre, were in the year 1000 entirely destroyed. But they were soon rebuilt; for the sufferings of the Christians increased to such a degree, that Peter of Amiens, on returning from a painful pilgrimage, called upon the Christians of the west for aid. With the permission of the Pope, he preached a crusade to the Holy Sepulchre with overpowering eloquence, and fastened a red cross upon the shoulders of those who were willing to shed their blood in rescuing the place of the cross of Christ from the hands of the infidels. The first host was destroyed upon

its march; but the second, under Godfrey of Bouillon, appeared on the 7th of July, 1099, before the gates of Jerusalem. The oppressive heat of the summer, the want of provisions, and, above also, the scarcity of water, placed the crusaders in a very trying position; but their glowing hearts animated by the desire of rescuing their Lord's sepulchre from the hands of the unbelievers, overcame all difficulties. Although the mountains and valleys round Jerusalem drank the blood of the faithful, and were covered with their bodies, Godfrey of Bouillon scaled the walls on the 15th of July. With him began a succession of Christian kings, who sat upon the throne of Jerusalem eighty-eight years, and established many churches and convents. The great mosque of Omar was converted into a cathedral, and the chapels of Mount Golgotha and the Holy Sepulchre were united into one large church, of which the foundation walls are still remaining. In 1187 the Sultan Saladin was again able to conquer the town; and although other crusades were undertaken, and the town once fell for a short time by treaty into the hands of the Christians, in 1244 they lost it for ever. For six hundred years we hear little of the Holy City; a few pilgrims only now and then brought home intelligence of the fallen daughter of Zion. At the time of the Reformation, in 1542, Sultan Solyman rebuilt the walls, nearly in the circuit marked out by Hadrian and Herod Agrippa, and they continue so to the present day. The French, under Napoleon, did not reach the town. In October, 1808, the greater part of the church of the Holy Sepulchre was consumed by fire; and the Greeks, who quickly rebuilt it in its present form, limited the Roman Catholics to a side chapel, although from the time of the crusaders they had possession of a large portion of the church.

When, in 1832, Syria came under the power of Mehemet Ali, the pasha of Egypt, Jerusalem opened its gates to him; but two years afterwards, it had to suffer from an insurrection of the Fellahs, who threw themselves into the town. It seemed however the beginning of a new and better era for the Christians; persecution almost ceased; and rest and safety which, for centuries long had been unknown to the unhappy land, returned. The contentions of Christian parties, and the corruptions arising from various modes of worship, were diminished. European travellers were treated with greater

consideration, and information respecting the Holy City was much extended. This favourable state of things was grievously disturbed by the restoration of the country to the Turks, and to Turkish misrule and intolerance, in 1840. "All rest and security," remarks an eye-witness¹ of the change, "is now at an end; the sheikhs of the different Arab tribes have raised their heads, and the Bedouins encamp by the very gates of the city. War, and the cries of war, are heard before the walls; anxiety and terror fill the inhabitants; so that the Turkish military are under the protection of the Bedouins against whom they were sent. While under Mehemet Ali's sovereignty, the fields were again cultivated, the destroyed aqueducts repaired, and the uncommonly fine advantages of the land were wisely used—all is now decaying."

The foundation of a Protestant bishopric at Jerusalem by the concurrence of England and Prussia, and the subsequent establishment of consuls in the holy city by the great powers of Europe, must tend somewhat to raise the political standing of Jerusalem, by establishing a European presence in some dignity therein, and must at all events be regarded as a testimonial to the interest which now again begins to be felt in the state and circumstances of this renowned city.

Jerusalem lies like an island between the mountains that are round about it, and inclose it like natural walls. South-east from the Mount of Olives is the Mount of Offence; and to the south is the Mount of Evil Counsel, from which a mountain chain extends west and north to the Mount of Olives. Two deep valleys divide the hills of the town; to the east is the valley of Jehoshaphat or of the Kidron; and to the west, the narrow and gloomy vale of Hinnom, which extends to the south as far as the valley of Jehoshaphat. Parallel to both these, a third valley, not so deep, divides the heights of the town into two halves—the western, which includes Mount Zion, Gihon, and Golgotha; the eastern, Moriah, Acra, and Bezetha. A widely extended circle is thus formed, encompassing the town with its hills like a fortress. Moriah is

¹ Rev. F. A. Strauss, in his useful little work, *SINAI UND GOLGOTHA. REISE IN DAS MORGENLAND*, Berlin, 1847, of which there is a translation by the Rev. Dr. Stebbing: James Blackwood, 1849. Of this work we have largely availed ourselves (with corrections) in the *present* portion of our labour.

about 2,300, Zion 2,500, and the Mount of Olives 2,600 feet above the level of the sea. The summit of the latter rises 400 feet above the bed of Kidron. The walls of the town preserve the form given them by the sultan Solyman, and are only injured here and there by the sieges of succeeding centuries; they are protected by about forty square towers, and measure about a league in circumference. There are four gates—the Damascus gate to the north, with several gigantic old walls, which may perhaps be referred to the time of Herod; the gate of Stephen to the east, close to the ruins of the temple, upon the portal of which four lions are hewn, dating their origin from the period of the crusades; the gate of Zion to the south; and the last and most commonly used, the gate of Jaffa or Bethlehem, called by the Arabs the gate of Khulil (Hebron); it forms the means of communication with the west and south, and is protected by a strong quadrangular tower. The gates are closed at sunset; and thus, owing to the shortness and heat of the days, exit is rendered impossible at the most agreeable time. They are only opened by an order from the pasha, which it is very difficult to obtain.

The narrow streets of Jerusalem cross each other at right angles, from north to south and from west to east; they are distinguished from those of other cities of the East by their superior paving and higher cleanliness. The houses are almost universally built of stone, and are certainly small and mean; but most of them are surrounded by a dome, which gives a picturesque appearance to the whole. With the domes are connected the flat roofs, ascended by means of staircases. Owing to the mountainous character of the town, very fine prospects are obtained from them; and a call, or address from the house-top would be audible at a great distance; the people still hasten to their roofs if anything remarkable is to be seen; and almost the whole population spend the cool hours of evening there. Glass windows are common, although iron or wooden lattices with shutters, generally satisfy the desires of the Orientals. The best houses are in the Armenian and Mohammedan quarters.

The town is divided into four large quarters, belonging to the Christians, Armenians, Jews, and Mohammedans. The Armenians inhabit Mount Zion; the other Christians, the

northern part of it with Golgotha; the Jews, the valley between Zion and Moriah; and the Mohammedans, the whole north-eastern part of the town, the ancient Acra, and Bezetha. The principal streets divide and form the boundary of the quarters, the one leading from the Jaffa gate to the mosque on Moriah; the other, from the deep valley near the gate of Zion to the Damascus gate.

Taking an excursion, with Mr. Strauss for our guide, through the town, we will follow the direction from west to east, and make a detour to the south and north.

Close to the Jaffa gate is the castle of David, with the tower of Hippicus, built by Herod and spared by Titus. The upper part of the tower, like the remaining wall, is of a later date; but the lower portion, with the wall of the grave near the castle, is manifestly as old as the time of Herod. Next follows the Protestant episcopal church of St. James, which has been very lately finished. Turning from the castle of David, south of the Protestant church, we enter the Armenian quarter and approach their convent, the richest and largest in Jerusalem, and distinguished by the extent of its buildings and gardens. Within it is the church of St. James, on the spot where the apostle James, the brother of John, was beheaded. This church is more magnificently adorned than any other in the town. There is also a Syrian convent in the neighbourhood. But close before the gate of Zion are the huts of the lepers; those unhappy beings, about a hundred in number, whose limbs begin from early youth to die away and rot. These poor creatures marry among one another and perpetuate the disease. They are almost the only beggars the stranger sees in Jerusalem.

Outside the gate is the greater part of the mountain, which is now excluded from the town. On it is an Armenian convent, and the so-called tomb of David. Over this the Mohammedans have built a mosque which is deemed very holy. At the side are the burial-places of the Christians; that of the Armenians is by the walls of the convent; that of the Latins is to the east, and the Greek cemetery is to the west. The graves are covered with simple flat stones, with inscriptions declaring the name and nation of the deceased.

Returning from the Gate of Zion to that of Jaffa, the road

leads towards the north to the Christian quarter. We first arrive at the Latin Convent, the interior and small chapels of which are less attractive than the glorious prospect gained from the flat roof over the whole town and its environs. Not far off is the Casa Nuova, formerly the only place where European travellers could procure accommodation. At a little distance is the Greek convent. Turning again from the Jaffa Gate towards the east, we follow the street leading from Mount Zion to the Great Mosque. We enter the first side street to the north; and leave to the left the so-called Pool of Hezekiah, which, surrounded by the Coptic convent and other houses, is one of the most pleasant parts of the town. A little further on to the right, in a street occupied with shops, is the entrance to the fore-court of the Church of the Sepulchre. Many disputes have lately arisen as to whether the alleged Holy Sepulchre be really the grave of Christ, and whether the spot shown as the place of the crucifixion be really Golgotha. Into this question we cannot here enter, but have only to indicate some of the prominent features of the building as it stands. The Church of the Holy Sepulchre stands upon a rocky eminence, declining steeply to the north and east. It properly consists of three different chapels, united in one church. Near the entrance to the south, is that of the Crucifixion; to the west that of the Holy Sepulchre; and to the east, united with the long nave of the Greek Church, is the Chapel of the Discovery of the Cross. At the entrance through the chief portal on the south side, the Turkish doorkeepers have their stations by the tower. To the right the Chapel of the Crucifixion is reached by twenty steps; it is eighteen paces square, and is divided into two vaulted chapels. That on the right marks the spot where our Lord was nailed to the Cross; that on the left the place of its elevation. The rock, which all around is hewn away, is visible here, and is still more easily distinguished in the chapel beneath, the resting-place of the Christian kings of Jerusalem, particularly of Godfrey of Bouillon. In the assumed place of the crucifixion, a Greek inscription records the mystery of redemption there accomplished. Again descending to the entrance, we enter on the left a large rotunda, seventy-two feet in diameter, over which is a high cupola, with a small circular opening. Eighteen pillars surround this hall; and upon them rest the

the tiers of arches, containing oratories for the different churches. In the midst of the hall, under the central opening in the dome, is the Chapel of the Holy Sepulchre; the exterior is in the Byzantine style, and the interior is in the form of a vault, with ante-halls and a grave chamber.

Entering at the door, we arrive at the two chambers—the angel-chapels, with the stone upon which the angel is believed to have sat after the resurrection of Christ: it is veneered with marble, and rests against the walls upon twelve pillars. A small low door leads to the Sepulchre of Christ; and, in the arch of the door the rock is visible in which the grave was hewn. It is three feet high, six long, and nearly six broad. On the right of the entrance, a slab of marble covers a surface of six feet in length, three in width, and two and a half in height, in which the body of Christ is said to have rested. Silver lamps illuminate this sanctuary, in which four persons can kneel in prayer.

Returning to the rotunda, we enter, on the west, the small chapel of the Syrian Christians. In a narrow place behind it is a grave hewn in the natural rock, with horizontal niches, in which it is said that Joseph of Arimathea and Nicodemus were laid. On the other side of the rotunda opposite the angel-chapels, is the entrance to the great Greek Church—the most magnificent of all. Over the Holy of Holies are the two smaller domes of the Sepulchre Church: it is richly adorned with gold and statuary, marble and precious stones; and is, indeed, overloaded with treasures bestowed by Christian zeal. The church terminates in a series of halls, which contain numerous chapels erected in memory of various scenes in the sufferings of Christ. Twenty-eight steps lead down to the Chapel of Helena, and eighteen steps deeper is the spot where, in her presence, the cross is said to have been found.

Passing over a large number of chapels and places of devotion, we will only mention the Chapel of the Latins, to the north of that of the grave. It is outside the Church, but connected with it by a row of pillars, and is the only chapel containing an organ, “to the tones of which (says Strauss) I have often listened with true emotion, as they pealed through the wide chambers of that great church.”

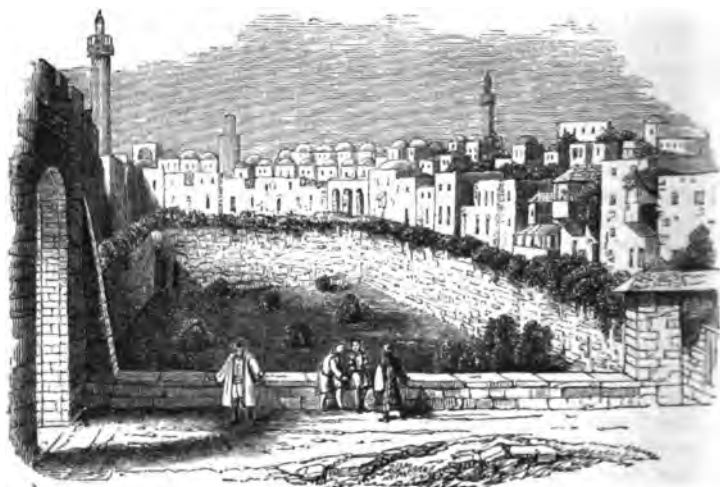
To the south of the Church of the Sepulchre, and separated from it by a narrow street, are the ruins of a convent belong-

ing to the Knights of St. John. The principal buildings, with their cross passages, and the church, are in good preservation. Again entering the gateway in the large cross street to the north, we arrive at the Via Dolorosa, the Way of Sorrow, which was trodden by our Lord when he was led from the judgment hall of Pilate to Golgotha. The street declines towards the great valley, Tyropœon, between Zion and Golgotha on the one side, and Moriah and Acra on the other; in ancient times the seat of commerce and traffic.

We now enter the second principal street, running from north to south; from the Damascus gate to the southern end of the bazaar, it forms the boundary of the Christian and Mohammedan, and afterwards of the Armenian and Jewish quarters. At this part the street consists of arched halls ~~for~~ the bazaar; several parallel halls also extend towards the south. Their pavement is principally composed of marble blocks and enormous stones which once adorned the temple, and are now trodden under the feet of the Arabs. The bazaars are very poorly supplied, only providing absolute necessities for the Bedouins, who resort thither in great numbers. Quite to the south, between Zion and Moriah, is the Jews' quarter, which is not much distinguished for cleanliness.

Following the Via Dolorosa, we descend into the deep valley of Tyropœon, for deep it is, notwithstanding all that has been done to fill it up. A second cross road leads close to Moriah, and, with the other street, incloses the bazaar and the Jews' quarter. After a trifling bend towards the north, the path again ascends in the same direction, and we soon arrive at the Turkish barracks, the ancient fort of Antonia, and the judgment hall of Pilate, which is properly the commencement of the Via Dolorosa, extending about a quarter of a league. Near to this, just within the present gate of St. Stephen (the ancient sheep gate), is what is now and long has been indicated as the Pool of Bethesda, mentioned in John v. 2—9. This pool measures 360 feet in length by 180 feet in breadth; and the depth is 75 feet to the present bottom, besides the rubbish which has accumulated in it for ages. Although there has been no water in it for at least two centuries, it was once evidently used as a reservoir, for the sides have been internally covered with small stones, and these again covered with plaster. The west

end is built up like the rest, except at the south-west corner, where two lofty arched vaults extend westward, side by side, under the houses that now cover this part. It would hence seem that this deep reservoir, (whether really the pool of Bethesda or not,) formerly extended further westward in this part, and that these vaults were built in and over it in order to support the structures above.



Bethesda. The remains of the ancient Pool.

There are various points from which a view of the Mosque of Omar, occupying the site of Solomon's temple can be commanded. It lies within a large enclosed square occupying the summit of Mount Moriah. In the midst of the great court a platform rises fourteen feet high, while marble steps lead up to it from each of the four sides. On this platform is the Mosque of Omar, an octagonal building, each side of which measures sixty-seven feet. In the middle it is wainscotted with marble slabs, and adorned with blue and coloured tiles, bearing sentences from the Koran; every side has seven windows, the middle forming a door to each of the four sides,

the interior is white; and by each of the eight walls are three columns; the dome rests upon sixteen pillars, which inclose, by means of trellis-work, the renowned Sakharah stone. The dome is ninety feet high and forty feet in diameter; and is ornamented with coloured tiles, so that it has from a distance a most brilliant effect. Behind the great platform is a large marble basin surrounded by sward, and by green olive and cypress trees. To the extreme south is Mosque el-Aksa, the magnificent basilica of Justinian, the architectural beauty of which is greatly admired by European travellers. To the east of the great place of the temple commences a row of halls, simply formed of old blocks of stone, and serving as places of residence for the monks or dervishes, who prevent any but Mohammedans from entering the place. To the east, the outside wall is at the same time the wall of the town; the lower part consists of enormous blocks of stone; among them are several more than twenty feet long, which may have belonged to the buildings of Solomon. In the wall may be perceived the inner side of the beautiful Golden Gate. It is now walled up and closely guarded; because the Mohammedans have a tradition that through this door the Christians will once enter as masters of the town. Under the Mosque el-Aksa, behind the wall, sixty feet in perpendicular height, a large hall has been discovered, formed by square pillars, above which are very high and beautiful arches. The plan of this hall may be dated at least as far back as the time of Herod.

Mr. Catherwood, in a communication inserted in Bartlett's *Walks about Jerusalem*, gives a most interesting account of a complete exploration of the site which he was enabled to make under peculiar circumstances in 1833; the fuller account of which it is to be hoped will not much longer be withheld from the public. We make the following extract from this most important paper.

"The site occupied by the temple was originally called Mount Moriah, and declined steeply from the north-west towards the south-east; and in order to render it applicable for the building of a magnificent temple, it was necessary to cut away a considerable portion of the rock at the north-west, and raise the ground at the south-east angle. *Both of these works still exist, and are in perfect preservation.* At the north

side stood the tower and fortress of Antonia; and it is necessary to find room for this without encroaching on the area which I assume to have been appropriated to the temple. At the north-west angle the Via Dolorosa passes within one hundred feet of the area, which appears too narrow a space for a fortress like that of Antonia. But I know no reason why a larger space northward may not be appropriated for this purpose; and the deep trench, so often mentioned by authors, would then form its defence on the east, and the scarped work on its south face a defence to the temple on that side, and still leave six hundred feet for the length of the fortress, by a width of, say two hundred feet, which, in proportion to the size of the city and temple, must be considered of respectable dimensions. If we make the area square we are reduced to the following difficulty: that we have a square of only 940 feet on each side, or 883,600 instead of 1,536,640 square feet, cutting off nearly one half, which would make the fortress and its dependencies too extensive, and the temple and its courts far too small.

The Mosque of Omar occupies the middle space, nearly, between the southern and northern walls; not so, however, in respect to its position between the eastern and the western walls, being exactly one-third, or three hundred and twenty feet nearer the western than the eastern wall, which would allow of deeper porticoes facing the Mount of Olives. Under the dome rises the remarkable rock called el-Sakharah. It is irregular in its form, and measures about sixty feet in one direction and fifty in the other. It projects about five feet above the marble pavement, and the pavement of the mosque is twelve feet above the general inclosure, making this rock rise seventeen feet above the ground, whereas I cannot help thinking that it once formed the foundation of the Holy of Holies of Solomon's temple. I consider it not improbable that the great platform on which the mosque stands, five hundred feet on each side, may indicate the position of the inner court, which surrounded the Holy of Holies.

To recapitulate. I consider it likely that the present area corresponds very nearly with the ancient one: that the fortress and tower of Antonia stood entirely without the present enclosure, that the Mosque of Omar occupies the position of the Holy of Holies of Solomon's temple, and that the Nagara

Sakharah was the foundation rock on which it stood; that the arches at the south-east angle, built evidently to make that part of the area level with the rest, are probably of the time of Herod, as I do not suppose arches were in use in the time of Solomon, however far back the mere invention of the arch may go. Dr. Robinson states his belief that they are of the time of Solomon, from the angle of the piers being bevelled. What proof of antiquity there is to be seen in this, I am at a loss to conjecture. The springing stones of the arch, at the south-west angle, and the Golden Gate, and that under el-Aksa, are probably of the same period. The space of ground between the Via Dolorosa and the area being five hundred and fifty feet long, by one hundred at its western, and one hundred and sixty at its eastern extremity, appears amply large enough for the fortress of Antonia."

It is now necessary to examine, however shortly, the environs of Jerusalem. Leaving the town by the northern gate of Damascus, we approach the side which is unprotected by a valley, but on which a high plain extends, afterwards rising in the form of mountains. The walls have, therefore, been defended by very deep trenches hewn in the rocks. Immediately before the gate is the so-called Grotto of Jeremiah; it is forty-two paces in diameter, and is supported by ten colossal pillars; the hill under which it lies was probably connected with the high northern side of the town, but was broken through by quarries, and then served for the foundation of a trench. To the north are the Tombs of the Kings, probably the burial-place of Queen Helena of Adiabene in the apostolic age. Through a rocky door we here enter a court, surrounded by walls of polished rock; at the southern wall is a portal, the frieze of which is richly adorned with beautiful work. Passing through a hole in the northern corner, we enter a chamber, containing the entrances to four different grave-rooms, with small low niches or graves, cut horizontally in the rock; the doors of the chambers consist of large and simply ornamented slabs of stone. In the neighbourhood are more courts, with similar graves; but they are not equal in size to those we have noticed. A little farther off to the north-west we arrive at the Tombs of the Judges, an appellation purely arbitrary. Through a beau-

tifully sculptured portal, we enter a large chamber, with horizontal niches; two similar apartments follow, and a pair of steps lead down into two smaller ones. There are altogether about sixty burying places. Returning to the northern side of the city, the plain is covered with a pleasant olive grove. There are lovely walks beneath its shade, and the principal people among the Mohammedans assemble there in the evenings. At the north-western corner of the town, on the highest elevation of the hilly ground, stands a large old tree, extending wide the shadow of its boughs. Here a beautiful prospect of Jerusalem and its environs is enjoyed.

At the beginning of the valley of Hinnom, which abruptly descends between Zion and the western mountain, the declivities of both the mountains are often covered, particularly in the afternoon, with pilgrims and monks, who are fond of the walk before the Jaffa gate, and can here greet those who are coming from Bethlehem and Jaffa. In the valley of Hinnom is the second or lower pool of Gihon, more than five hundred feet long, two hundred and fifty feet broad, and about forty feet deep. From this spot the rocks become more abrupt, and closer to one another; and the narrow valley presents a most dismal appearance. Instead of the beautiful fields and gardens that have hitherto adorned it, only a few trees are seen, and turning to the east, south of Mount Zion, we enter the wild defile of the valley of Hinnom, Gehenna, or Tophet, where the Jews in idolatrous times made their sons and daughters pass through fire to Moloch. When the people returned to God, they threw into this ravine the corpses of criminals and of animals, and a fire was constantly kept burning to consume the noxious vapours. Therefore the Jews and Christians designate hell by the name of the valley of Hinnom, or Gehenna, and thus also originated the phrase of "the worm that dieth not, and the fire that is not quenched."

To the south, opposite Zion, is the Hill of Evil Counsel. On its declivity are a large number of sepulchres, and here was the potter's field, or field of blood (Aceldama), bought by Judas for thirty pieces of silver. This is confirmed by a stratum of white clay, found in this neighbourhood and still employed in potter's work. Until lately the poor pilgrims were buried here. To the south-east of the town, the valley of Hinnom unites with that of Kidron, which then proceeds in a more easterly

direction towards the Dead Sea. At the part where both the valleys meet are the Gardens of the Kings, which are watered by the fountains of Siloam, and display the most luxuriant verdure. To the south of them, in the valley of Kidron, is the well Rogel, once the boundary well between Judah and Benjamin; it flows into a beautiful antique basin. To the north of the Garden of the Kings, in which Adonijah, the son of David, caused himself to be proclaimed king, is the Pool of Siloam, on the spot where the valley of Tyropœon unites with that of Hinnom, and this again with the valley of Kidron immediately at the foot of Moriah, which gradually declines towards it. The pool of Siloam receives its waters from the well of the same name—the Fountain of the Virgin in the valley of Kidron; a canal hewn in the rock conveys it to the pool. It is smaller than all the other pools of Jerusalem, and the fountain ripples into it almost imperceptibly. These are “the waters of Shiloah that go softly.” The Lord sent the blind man here, that he might wash, and come away seeing.

Ascending from the valley of Kidron, which is generally dry even at the rainy season, we reach the village of Siloam, situated to the right of the steep declivity of the southern summit of Mount Olivet. Here may have stood the tower which, at the time of Christ, fell and slew eighteen men. The present inhabitants are very poor; and the whole village presents a melancholy aspect, beautiful as is its situation on the mountain. The valley of the Kidron suddenly narrows at the part where the village ends, and the descent commences to the Fountain of the Virgin, on the opposite side. On the west, Mount Moriah rises steeply; and upon its summit, as if in continuation, is the high wall of the mosque. On the east the Mount of Olives abruptly ascends considerably higher, and the way through the valley becomes so narrow, as barely to admit of traffic. It is by some imagined that the Lord will here appear in judgment, and it is supposed that this will be the scene of Joel's prophecy, “I will also gather all nations, and will bring them down into the valley of Jehoshaphat; and will plead with them there for my people, and for my heritage, Israel.” But we cannot be certain what valley is meant, since the name, valley of Jehoshaphat, *the Lord judgeth*, is first mentioned in Christian times as applied to this valley.

Jews and Mohammedans, however, agree in looking for the divine judgment in this place.

The whole of the declivity of the Mount of Olives near this spot, exhibits the simple white grave-stones of the Jews. At the foot of the mountain in the valley, are several large monuments, to which the names Zechariah, James, Absalom, and Jehoshaphat, have been attached. They forcibly remind one of the Egyptian tombs. The first is a small square temple, upon which a little pyramid rises. A niche is cut in the rock, and there is a rude passage round the grave. From this, an opening hewn in the rock leads to a grotto with several chambers. The front towards the valley has an open portal with three pillars. The third tomb is on the spot where a bridge leads over the narrow brook Kidron to the declivity of Moriah. It is a small temple hewn out of the rock, from which a dome projects into a pointed tower. It is denominated the Tomb of Absalom, and is distinguished by its size and position from all the rest. Travellers have remarked a great similarity between it and the monuments



Tomb of Absalom, in the Valley of Jehoshaphat.

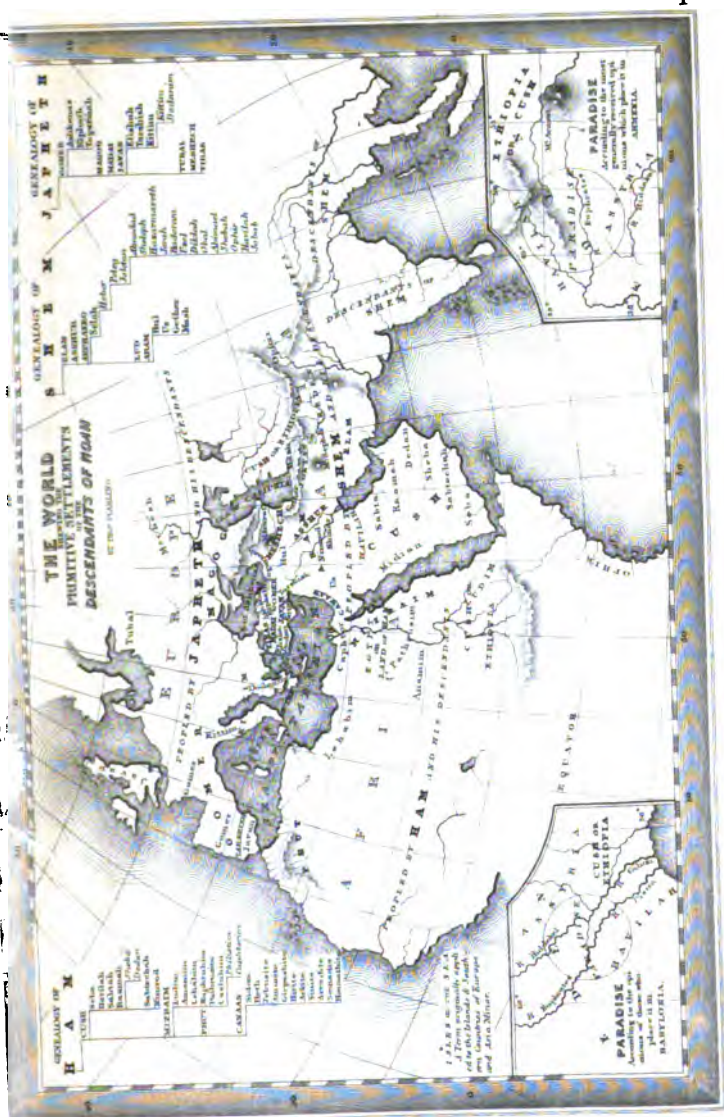
of Petra; it may, therefore, be of the time of Herod the Great, who, as an Idumean, came from thence. To the north of these tombs the valley again widens, the mountains become less abrupt, and the declivities are covered with pleasant gardens and trees.

We next arrive at the principal bridge leading from the gate of St. Stephen to the Mount of Olives. This lovely mountain rises on the eastern side of the valley of Kidron in three points: it is now covered with olive-trees, corn-fields, and gardens; and is the most pleasant of all the mountains that are round about Jerusalem. At its foot is a stony plot of ground, inclosed by a low wall, and containing a garden, and eight gnarled and time-worn olive-trees, supposed to be those of the garden of Gethsemane. The garden may well have been here; but the trees, old as they are, can only be regarded as the descendants of those that in our Lord's time flourished there. The higher we ascend, the more lovely and the more extensive does Jerusalem appear to us. On reaching the summit, and turning a little to the south-east, towards the declivity, a beautiful valley, richly adorned with trees, is found to approach that of Kidron, and by the southern slope of the eastern ridge of Olivet, we arrive, after a walk of three-quarters of an hour at Bethany, which has already been noticed,—a quiet, peaceful village, surrounded by mountains.

On the highest summit of the Mount of Olives, in the midst of some Arab houses, are the ruins of a convent and church, pointing out the supposed place of Christ's ascension. In the centre of the former church is a mosque built over a stone, in which a mark, like the impression of a man's right foot, is shewn as the footstep of Christ at his Ascension. Little as this appears probable, there is nevertheless no reason for the supposition that this is not the spot from which Christ was received up into heaven. Through the ruins of the convent, which are now inhabited by a Mohammedan guard, we may ascend a tower used as a minaret, and obtain a most beautiful prospect of the whole neighbourhood of Jerusalem. Protected on the west by the ridge of hills parallel with Olivet, and which exclude a wider view, the holy city lies before us. Surrounded by a chain of fresh, green mountains, considerably higher on the western side,

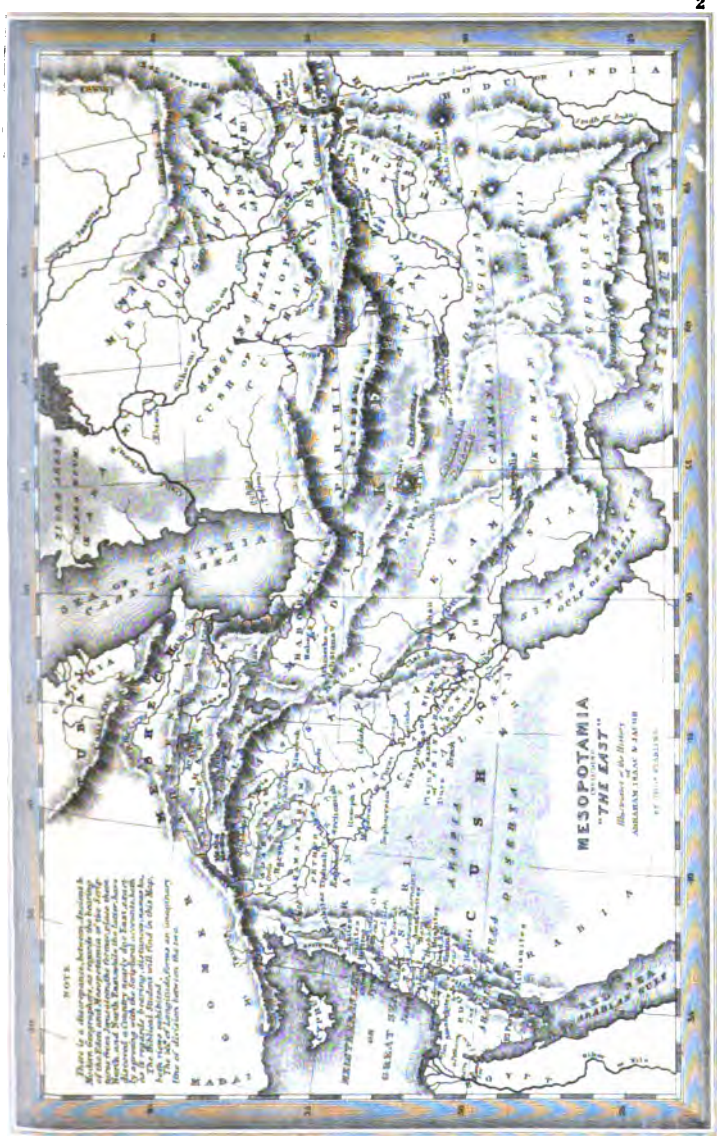
than on the eastern it rises amphitheatrically before our eyes. All traces of its desolation disappear in the distance, and the mass of houses bear a picturesque appearance, with their innumerable domes, towers, and minarets. Immediately at our feet lies the wide extent of the Harem el-Sheriff, with its fresh water, its melancholy cypresses, its charming gardens, and the rich-coloured mosque. Farther off, appears the mighty cupola of the Sepulchre church; and, at the side, behind a multitude of houses, David's Tower on Zion, and near it the Protestant church of St. James. To the north in a wide circle can be discerned the mountains of Ephraim, with Ebal and Gerizim, where blessing and cursing were proclaimed; to the south the undulating mountain ridge of Judah, and the charming Tekoah. But the view towards the east is as gloomy, as that towards the west is beautiful. Close behind Bethany at the foot of the Mount of Olives, begin the barren plains of the desert of Judah. Its grey mountains declining towards the dismal waters of the Dead Sea, look bleak and bare; while behind the wide and dreary lake rise the barren rocks of the Moabite mountains, where Moses upon Nebo once directed his longing gaze towards the heights of the promised land. To the north of the Dead Sea a narrow slip of land extends towards Jericho; it marks the pleasant shores of the river Jordan, which flows through the wilderness.¹

¹ A very interesting and correct panorama of Jerusalem and its environs from this point of view—embodying every object visible in all directions, has just been published in Germany, from actual survey, under the title of PANORAMA VON JERUSALEM. We have seen nothing that we judge so useful to the student of these localities.



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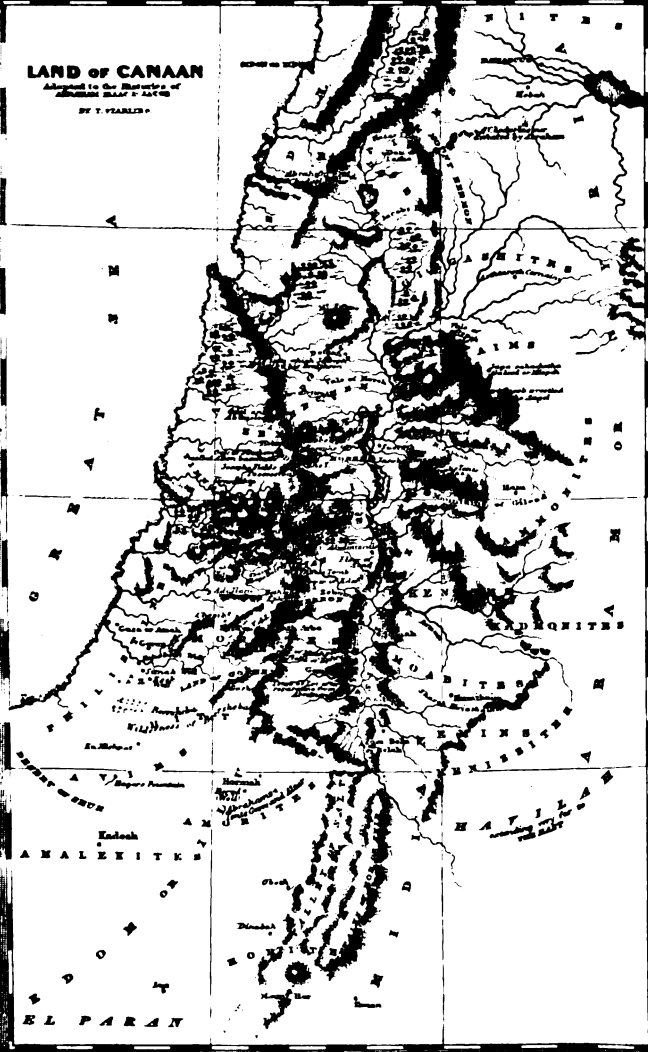
NOTE
There is a discrepancy between ancient & modern topography, as regards the location of the Tigris and Euphrates. The former flows from North and North West into the Persian Gulf, as is agreed upon by all European authorities. The Tigris, however, is said to flow from the North East into the Persian Gulf, as is agreed upon by all European authorities. The Tigris, however, is said to flow from the North East into the Persian Gulf, as is agreed upon by all European authorities.

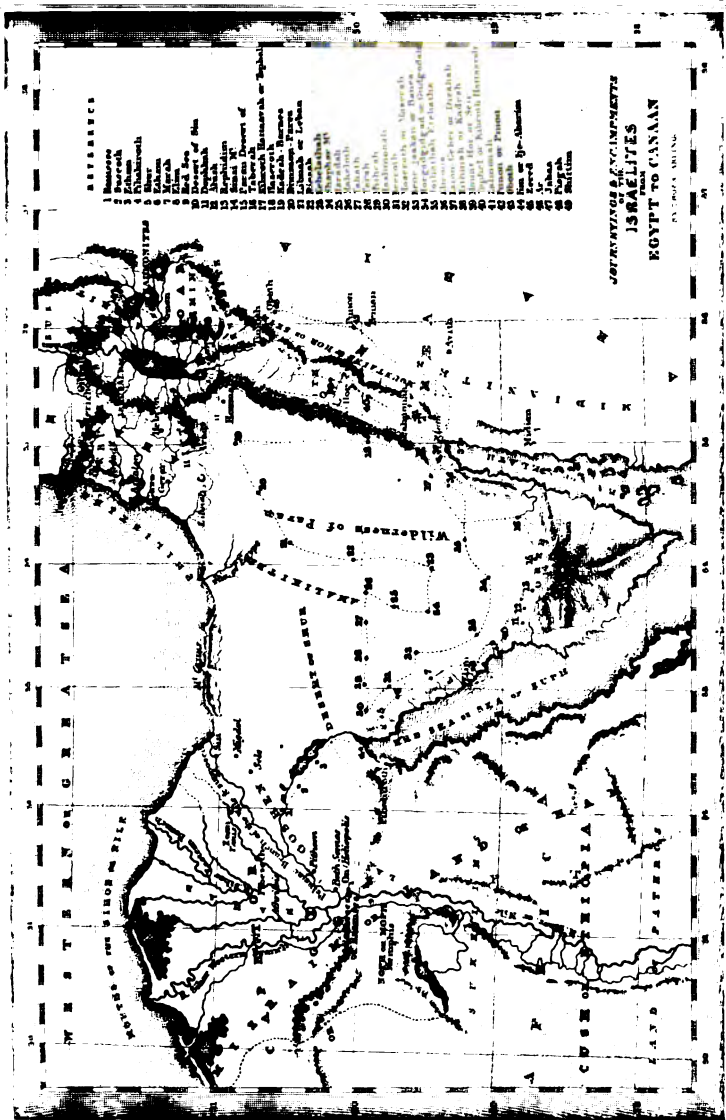
MESOPOTAMIA
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LAND OF CANAAN

Adapted to the Narrative of
Abraham, Isaac & Jacob

BY T. VEARLES





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CANAAN OR THE LAND OF PROMISE

Illustrating the Books of
JOSHUA & JUDGES

BY T. STARKES

EXPLANATION

- Strong Cities
- Royal City
- Levitical City
- & Large & Small Towns



DEFINITION OF THE TRIBES

- 1 Asher
- 2 Ephraim
- 3 Manasseh
- 4 Benjamin
- 5 Simeon
- 6 Issachar
- 7 Reuben
- 8 Gad
- 9 Dan
- 10 Joseph
- 11 Zebulun
- 12 Judah
- 13 Benjamin

GENERAL MAP OF THE TRIBES

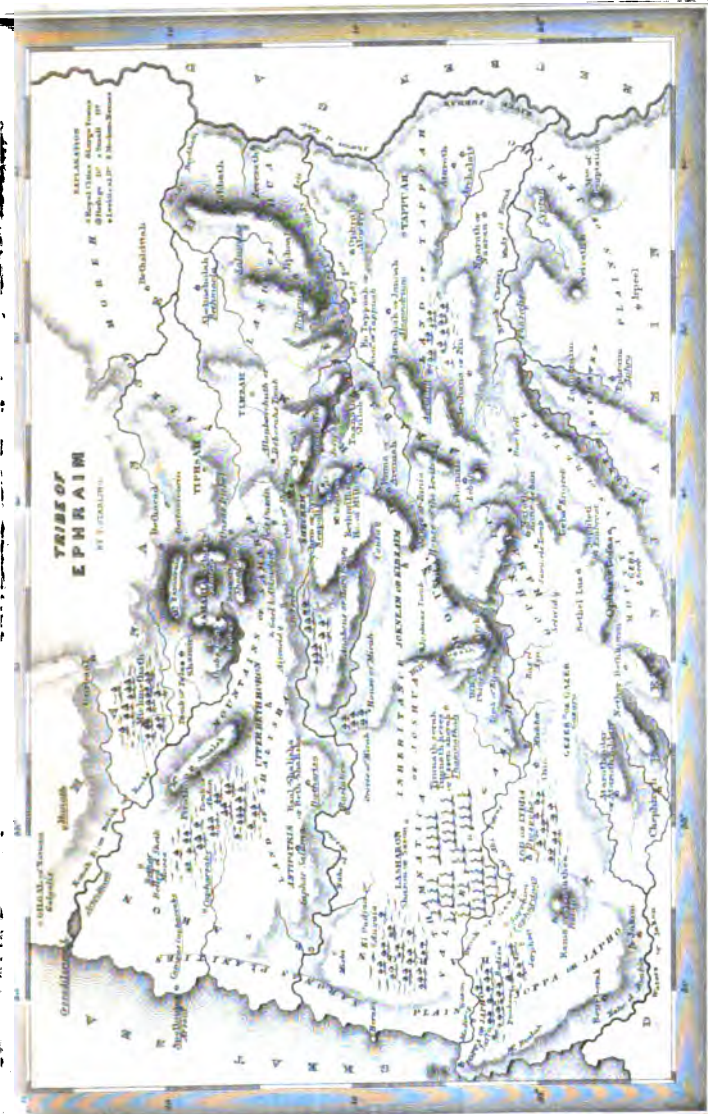
BY T. STANLEY

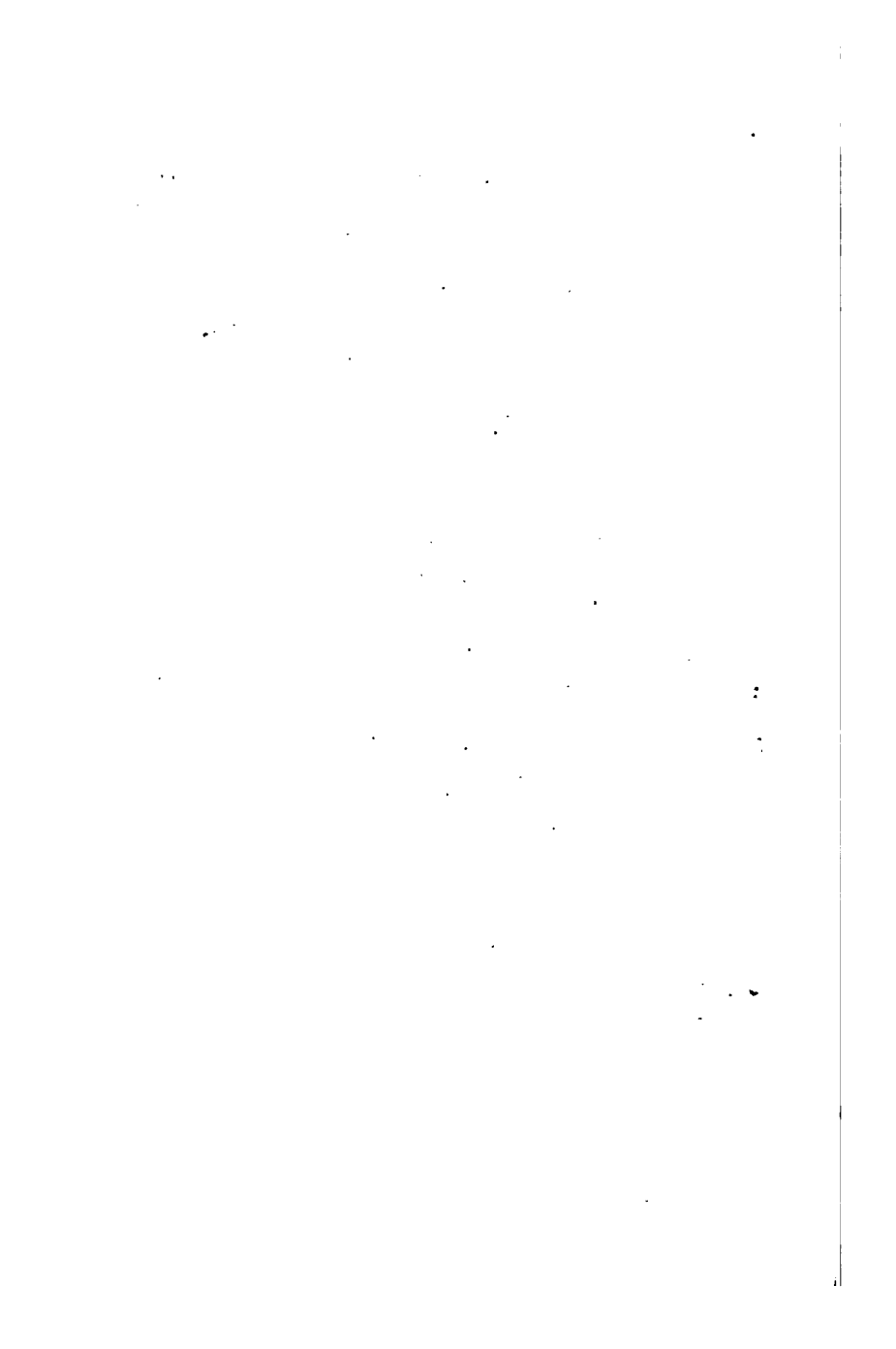


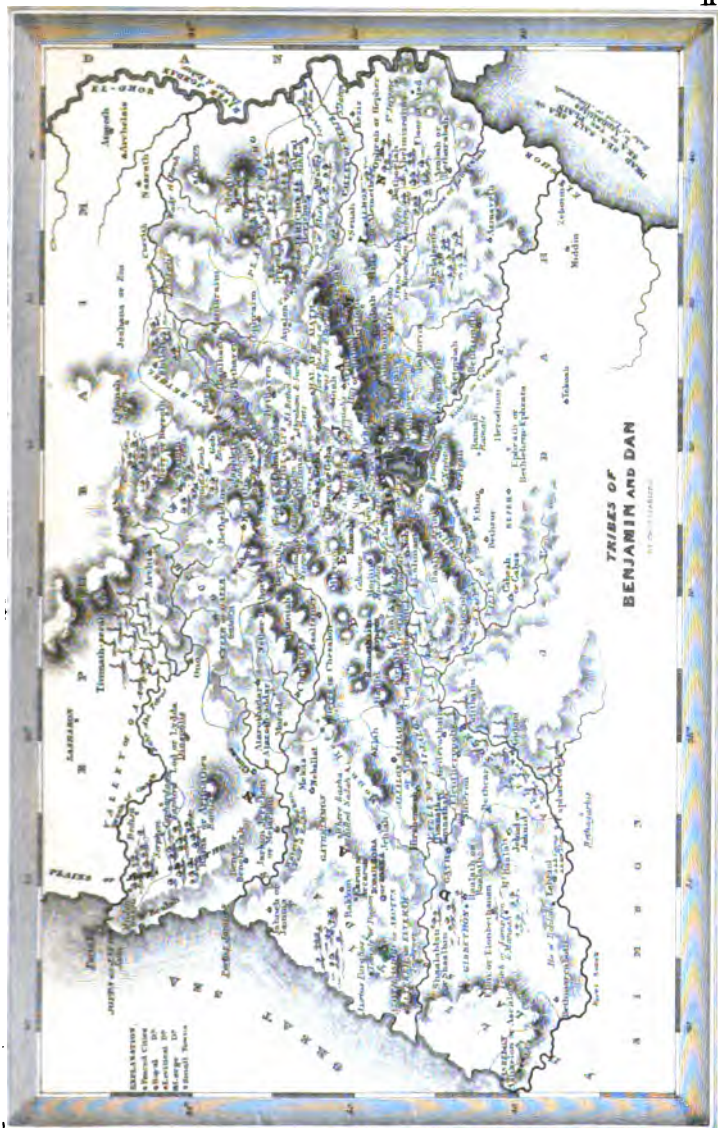
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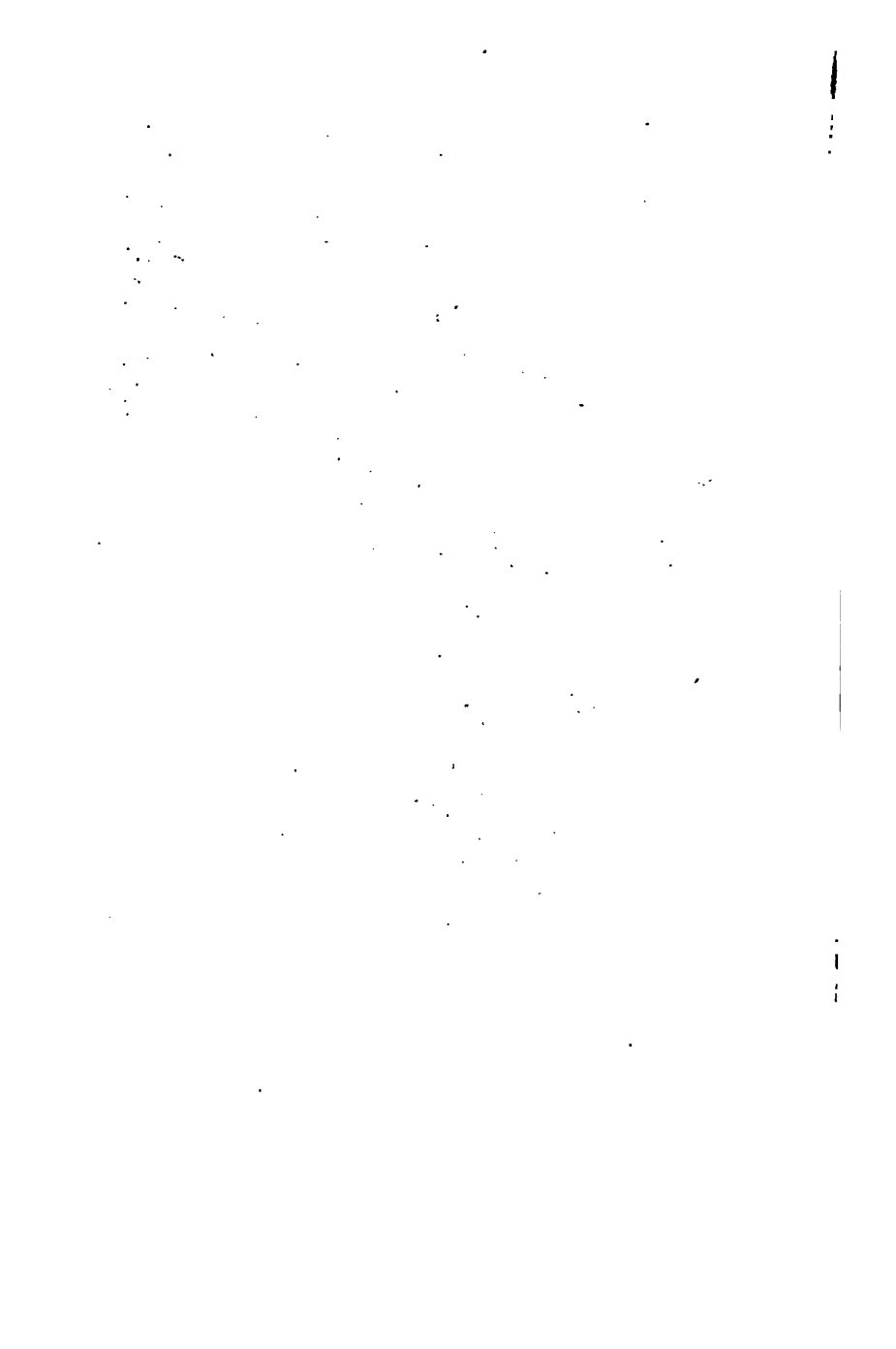
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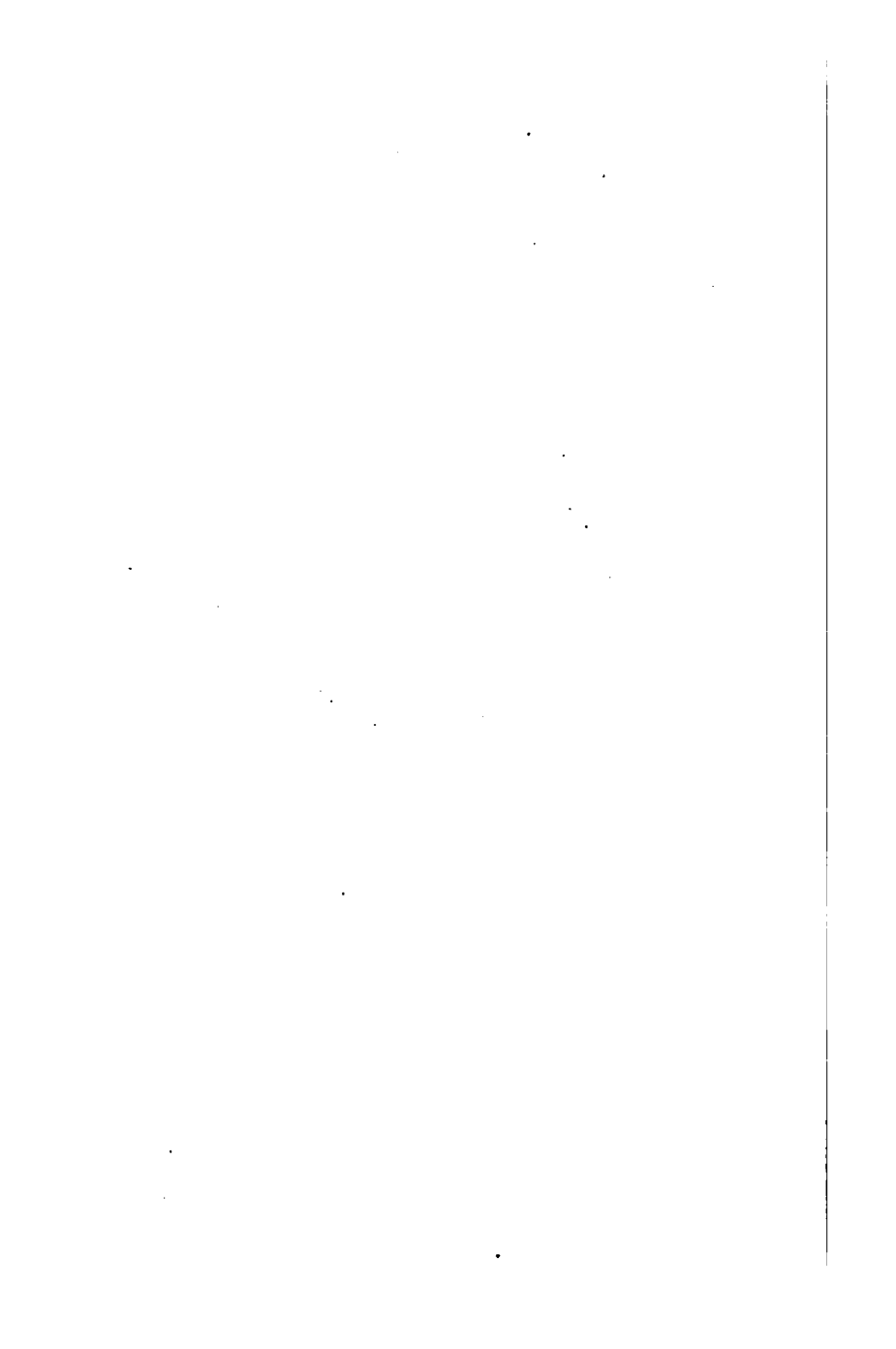




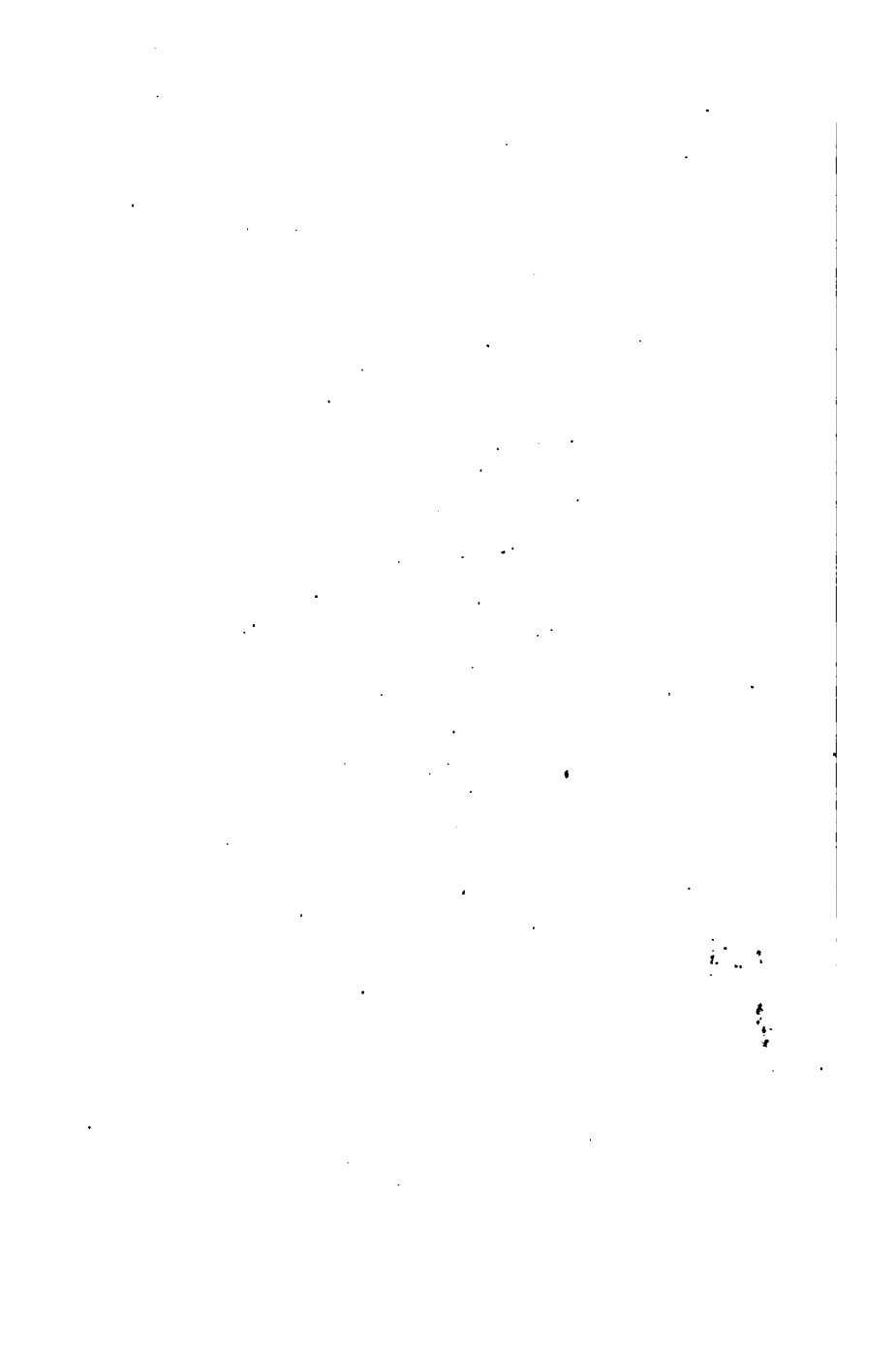




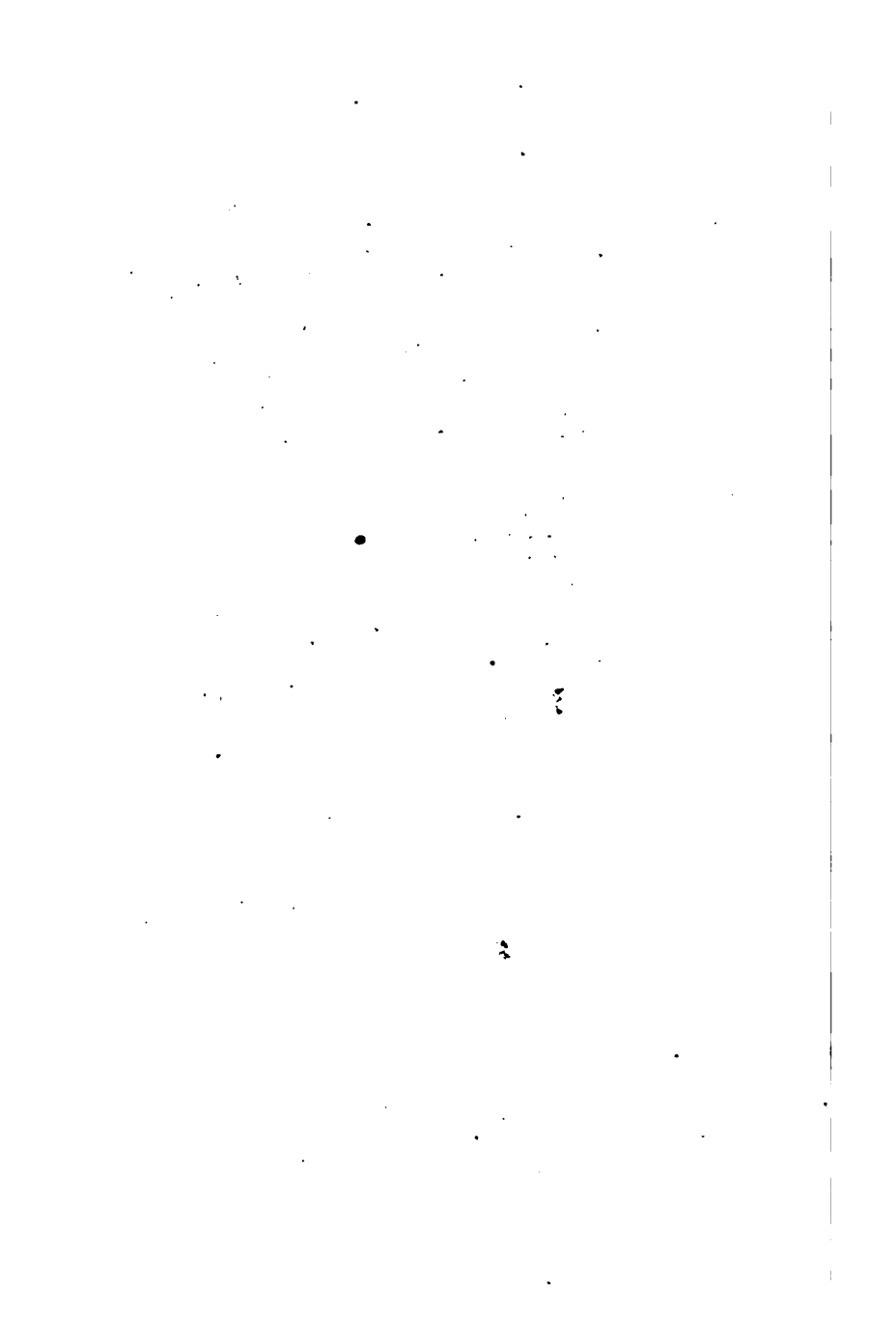












PLAN OF THE CITY OF JERUSALEM

BY THE GARDENS

NUMERICAL

1. Jerusalem Region
2. Jerusalem Region
3. Jerusalem Region
4. Jerusalem Region
5. Jerusalem Region
6. Jerusalem Region
7. Jerusalem Region
8. Jerusalem Region
9. Jerusalem Region
10. Jerusalem Region
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29. Jerusalem Region
30. Jerusalem Region
31. Jerusalem Region
32. Jerusalem Region

THE ALBANY
SECOND EDITION
BOSTON, U.S.A.

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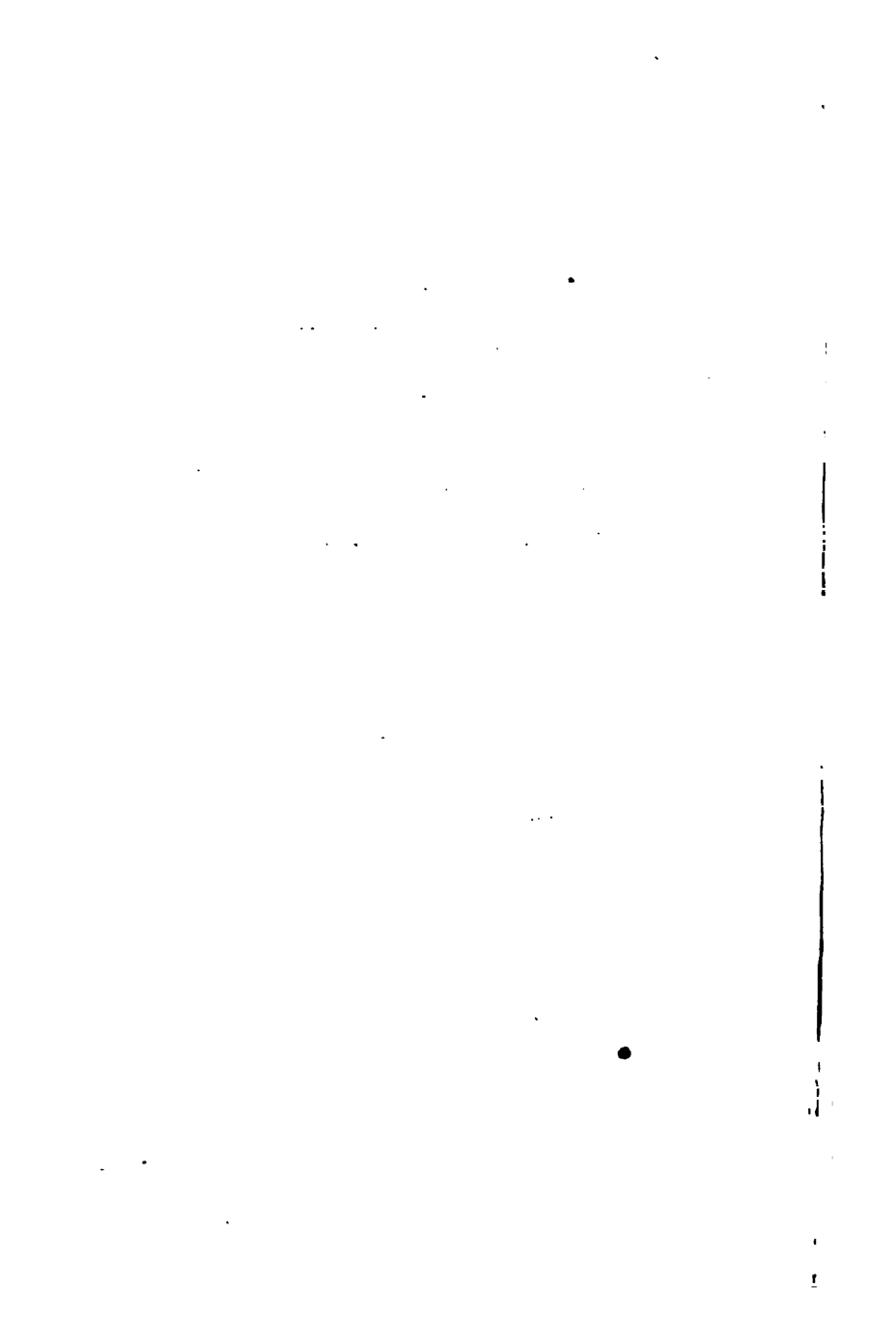
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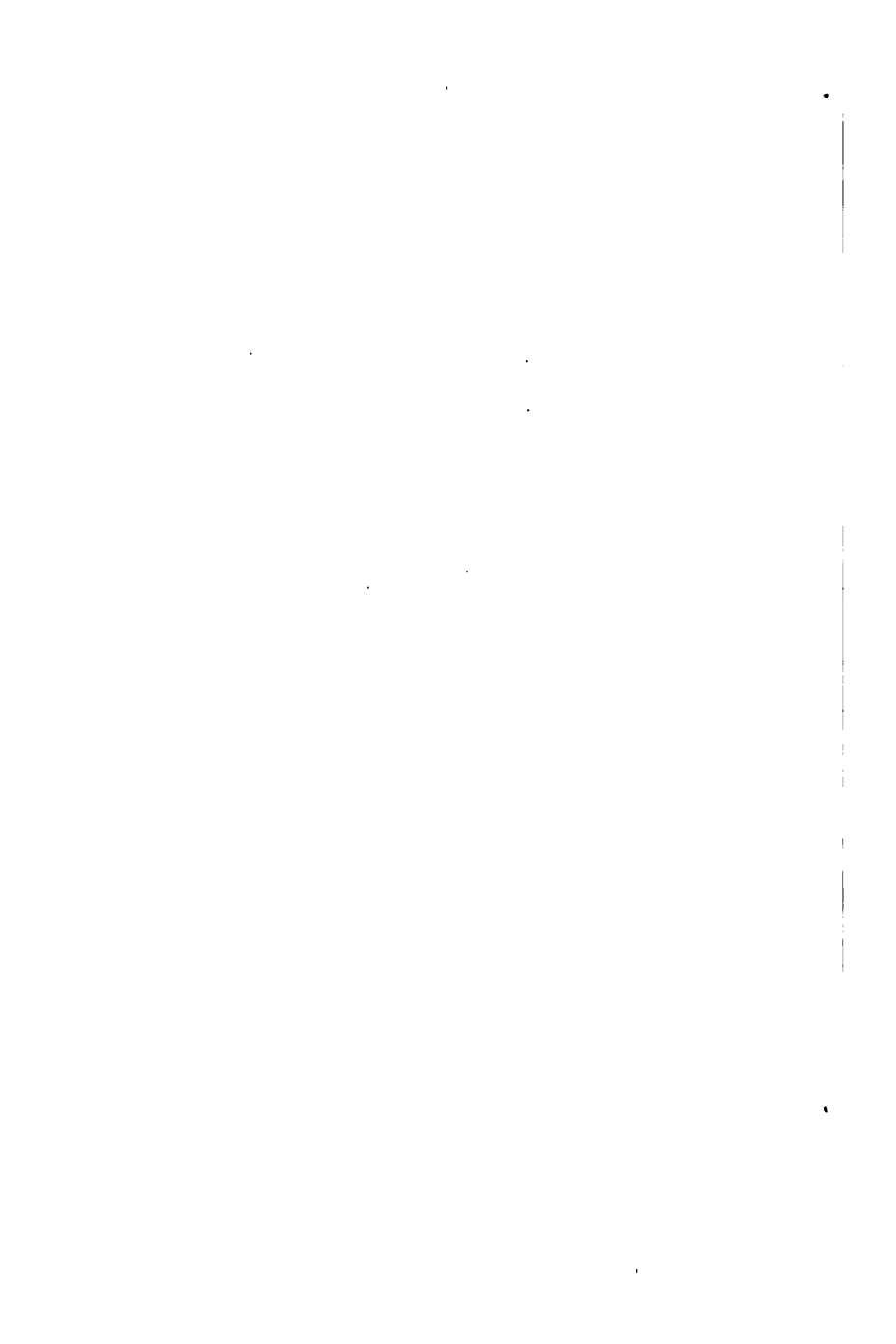
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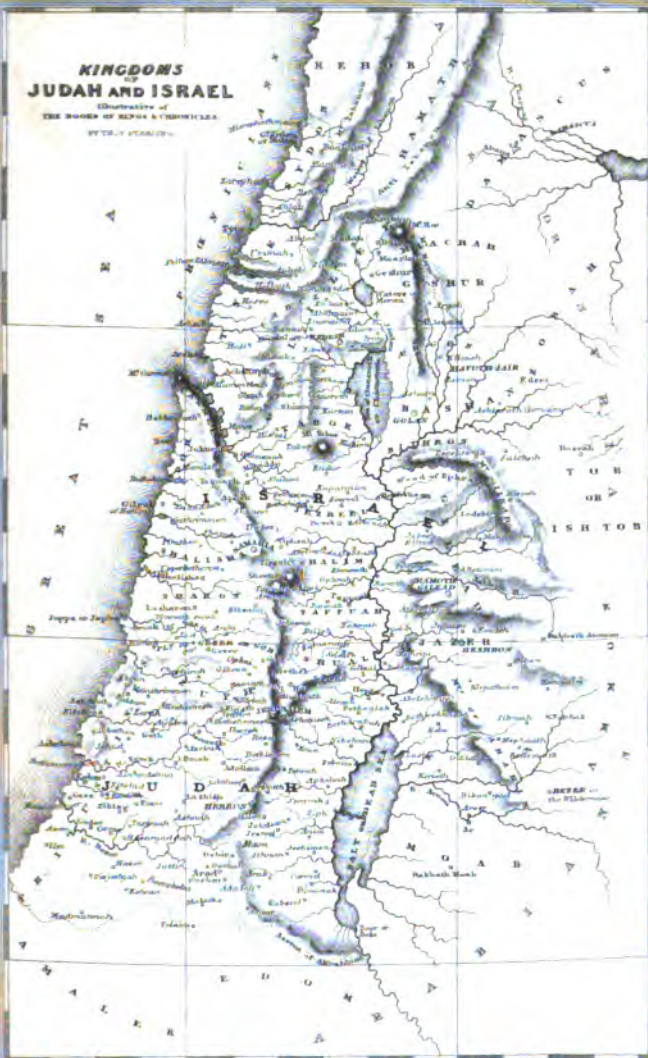
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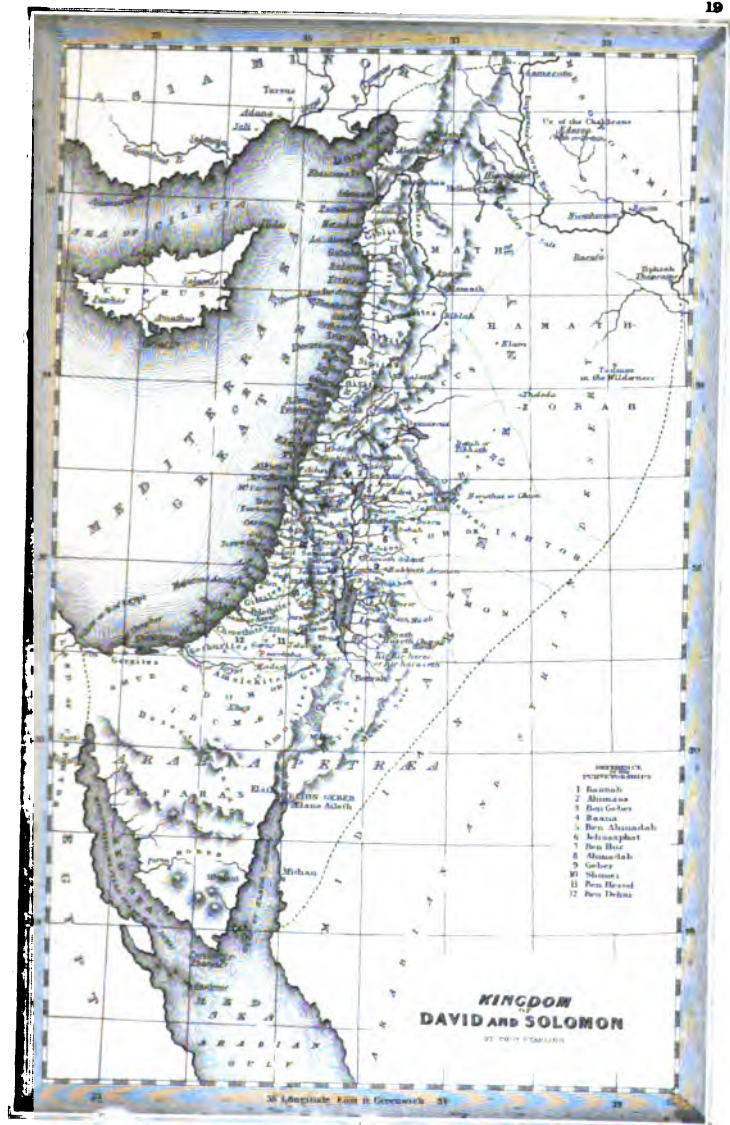


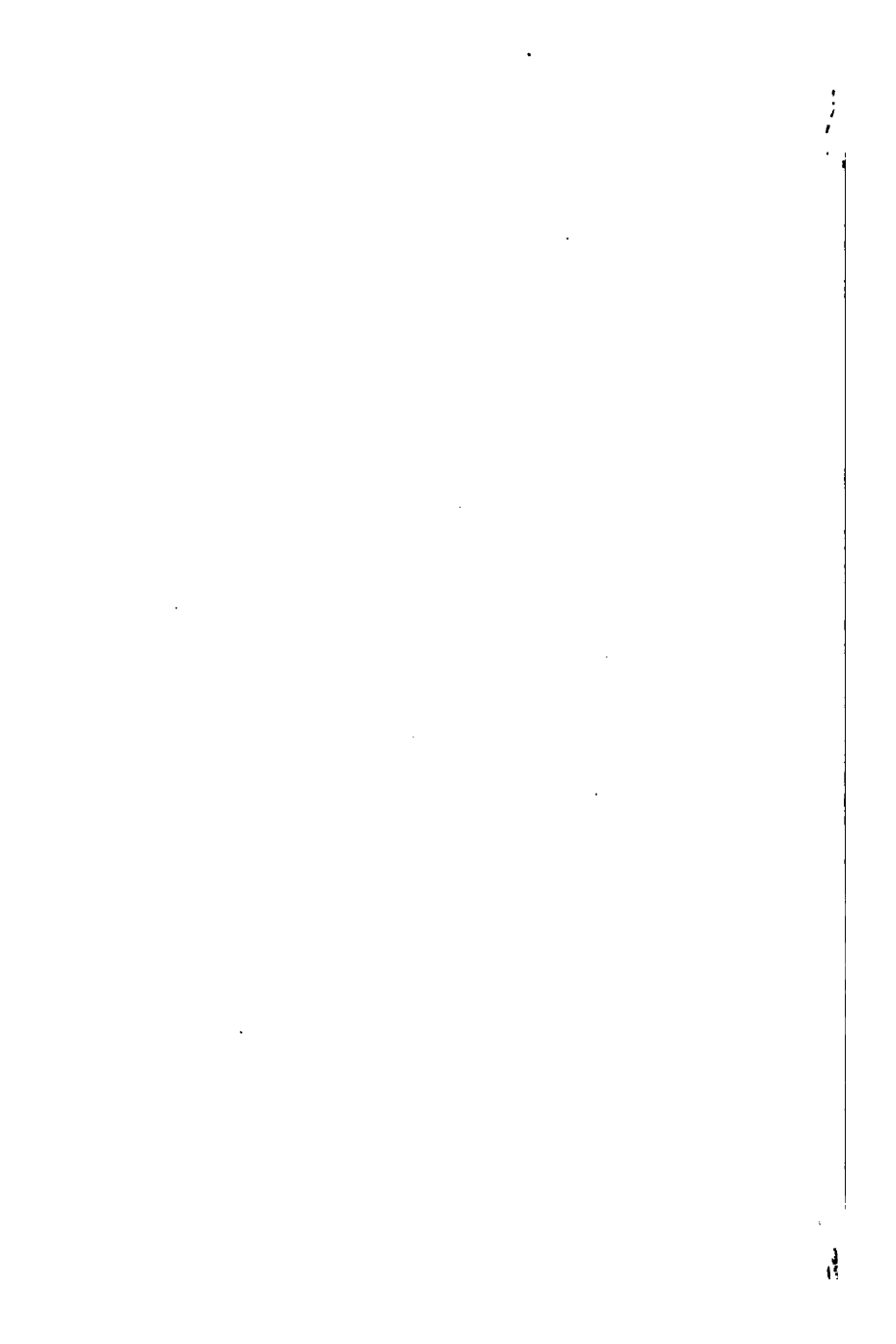


KINGDOMS OF JUDAH AND ISRAEL

Illustrative of
THE BOOKS OF KINGS & CHRONICLES.
PETER J. STANLEY.





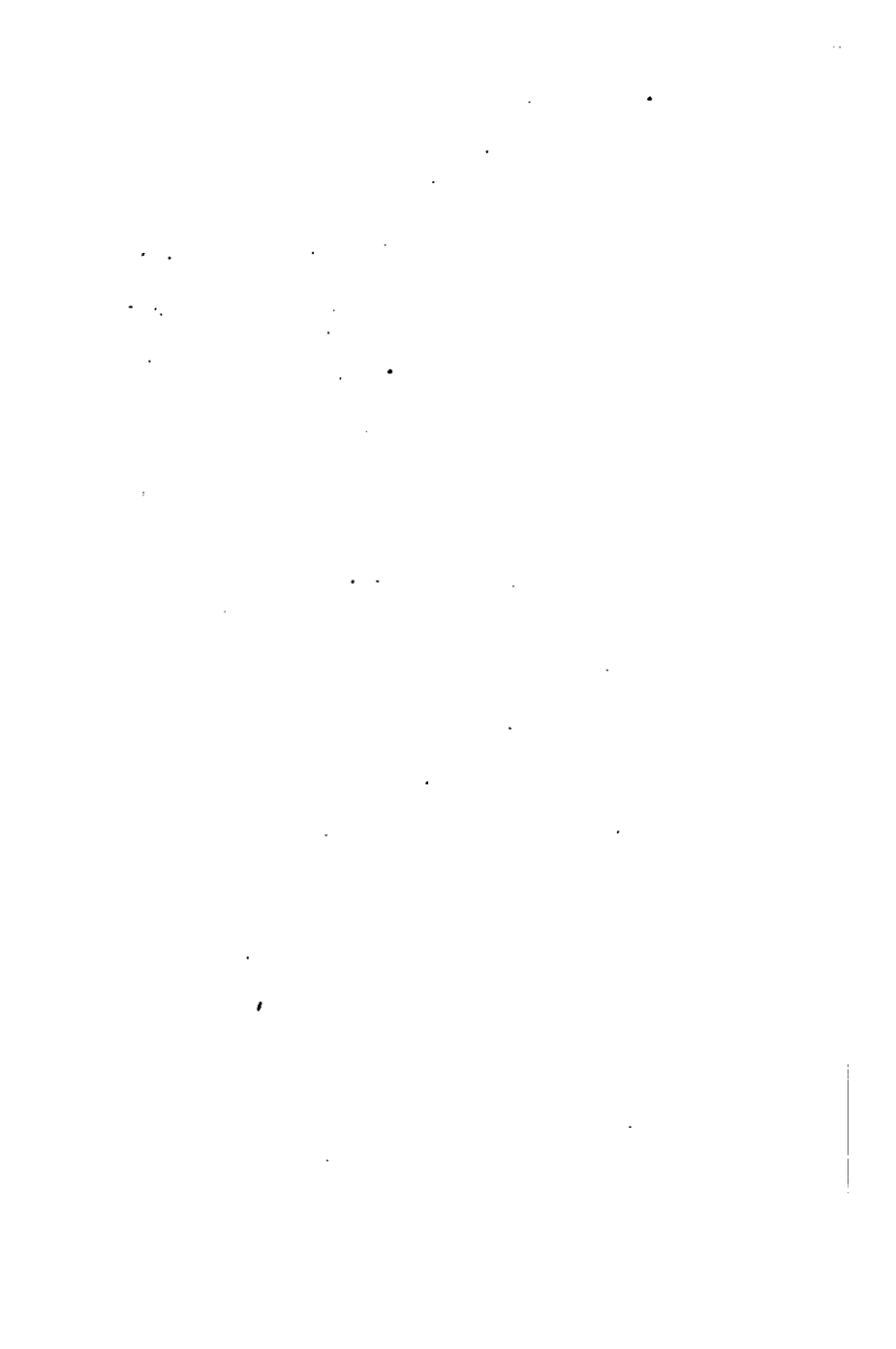




JUDEA ACCORDING TO JOSEPHUS

BY T. STANLEY





JUDEA
ACCORDING TO
THE APOCRYPHAL BOOKS

BY T. STARLING

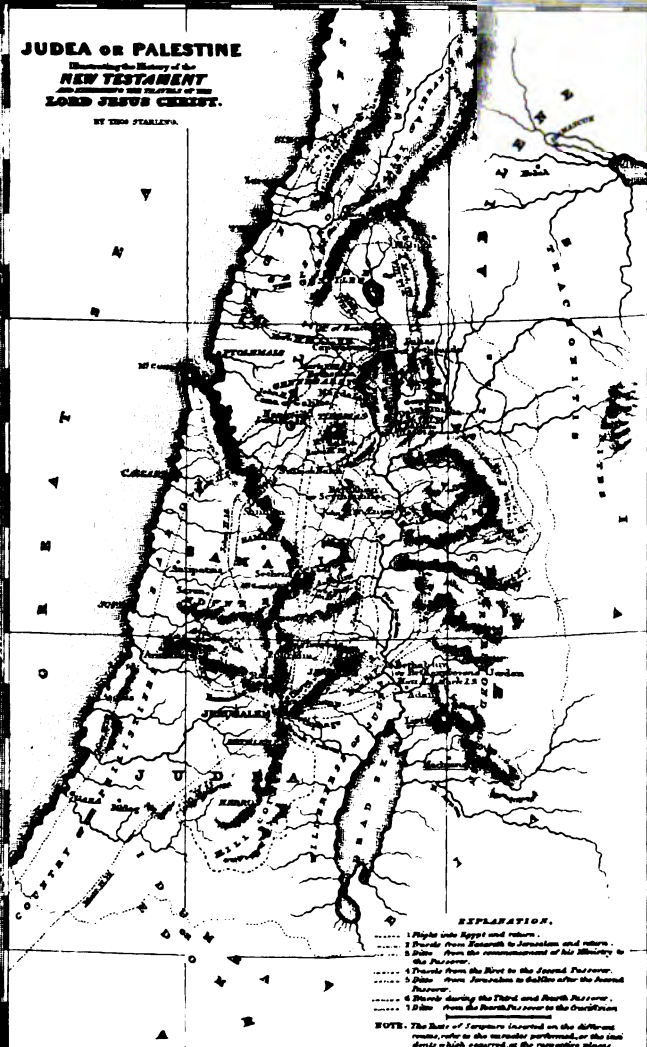




JUDEA OR PALESTINE

Illustrating the History of the
NEW TESTAMENT
and showing the **TRAIL** of the
LORD JESUS CHRIST.

BY THOMAS STANLEY.



EXPLANATION.

- 1 Flight into Egypt and return.
- 2 Travels from Nazareth to Jerusalem and return.
- 3 Days from the commencement of his Ministry to the Passover.
- 4 Travels from the River to the Jordan, Passover.
- 5 Days from Jerusalem to Galilee after the Second Passover.
- 6 Itinerary during the Third and Fourth Passover.
- 7 Days from the Fourth Passover to the Crucifixion.

NOTE. The Date of Festivals inserted on the different routes, refer to the seasons performed, or the last service which occurred at the respective places.



A NEW
GENERAL INDEX,
EXHIBITING, AT ONE VIEW, ALL THAT IS
Geographically and Historically
INTERESTING IN
THE HOLY SCRIPTURES.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Title or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Insp.</i>	<i>Distance and Bearing from Jerusalem.</i>	<i>Notes.</i>
ABANA, or Amara River.	Chrysorrhoea	Abilene	Damas	2 Kings v. 12. XVIII.	110 m. n. h. w.	Syria	
ABARIM, Mountains of.	Abarim	Reuben	Canaan.	Nam. xxxiii. 49 XIV.	49 m.	.....	Palst.
ABDON, or Hebron	Hebron	Asher	ditto	Joshua xxi. 30 VII.	26 m.	.....	ditto
ABDI, or Abila	Artela	Manasseh, byd. Jordan	ditto	Judges xi. 33. XIII.	86 m. h. w.	.....	ditto
ABEL of the Vineyards	.....	.....	ditto	Judges xi. 33. XIII.	62 m. h. w.	.....	ditto
ABEL, plain of.	.....	.....	ditto	Judges xi. 33. XIII.	62 m. h. w.	.....	ditto
ABEL, or Abel of Beth-Maschah, or Maschah, or Maschah.	Abela	.....	ditto	2 Sam. xii. 14 VII.	86 m. h. w.	.....	ditto
ABEL-MAIM, &c.	Beilmalm	Naphtali	ditto	2 Chron. xvi. 4 VII.	80 m. h. w.	.....	ditto
ABEL-NHA, or Abel-meholah	Belma	Manasseh	ditto	1 Kings iv. 12. IX.	32 m. h. w.	.....	ditto
ABEL-NHOLAH, or Abel-moa	Belma	.....	ditto	Judges vii. 22 IX.	32 m. h. w.	.....	ditto
ABEL-NHRAIN	.....	Benjamin	ditto	Genesis l. 11. XI.	21 m.	.....	ditto
ABEL-SHITTIM, or Shittim	Artela	Reuben	ditto	Nam. xxxiii. 49 XIV.	30 m. h. w.	.....	ditto
ABEN-BOWAN, or Bohan-ben-Reuben.	.....	Benjamin	ditto	Josh. xviii. 17. XI.	12 m.	.....	ditto
ABES	Abes	Issachar	ditto	Josh. xix. 30. IX.	47 m. h. w.	.....	ditto
ABELA, or Abel	Artela	Manasseh, byd. Jordan	ditto	Judges xi. 33. XIII.	62 m. h. w.	.....	ditto
ABILENE	Cois Syria	Lebanon	Syria	Luke iii. 1. XXII.	100 m. n. w.	.....	Syria
ABIMAIL	.....	Jocktan	Shem	Genesis x. 28. I.	.....	.....	Peria
ABUMAH, or Ramah	Abuma	Judah	Canaan.	2 Kgs. xxiii. 36 XII.	32 m. h. w.	.....	Palst.
ACCAD	Nisibis	Nimrod, kgdm. of.	Mesopo.	Genesis x. 10. II.	475 m. h. w.	.....	Turkey
ACCARON, or Ekron	Accaron	Dan	Canaan	Joshua xix. 43 XI.	39 m. h. w.	.....	Palst.
ACCHO, or Ptolemais	Ptolemais or Acco	Asher	ditto	Judges i. 31. VII.	68 m. h. w.	.....	ditto
ACHELDANA, or Field of Blood	.....	Judah	Syria	Acts i. 18. XVI.	1 m. w.	.....	ditto
ACHAIA, or Greece	Hellas	Achaia and Peloponnesus	Græcia.	Acts xviii. 12. XXIII.	740 m. n. h. w.	.....	Turkey
ACHENETHA, or Ecbatana	Ecbatana	.....	Media	Ezra vi. 2. II.	725 m. h. w.	.....	Peria
ACHON, Valley of	.....	Benjamin	Canaan.	Joshua vii. 24. XI.	17 m. h. w.	.....	Palst.
ACHSHAPH	Achaph	Asher	ditto	Joshua xi. 1. VII.	64 m.	.....	ditto
ACHSIS	Edipps, or Acharib.	Asher	ditto	Judges i. 31. VII.	74 m. h. w.	.....	ditto
ACHSIS	.....	Judah	ditto	Josh. xix. 29. XII.	30 m. w.	.....	ditto
ACHABBIN - MAALEH, or Ascent of	Petra Jocktheel	Judah	ditto	Joshua xv. 3. XII.	46 m. h. w.	.....	ditto
ADABAH	.....	Judah	ditto	Joshua xv. 22 XII.	29 m.	.....	ditto
ADAM	Adom	Reuben	ditto	Joshua iii. 16. XIV.	25 m. h. w.	.....	ditto

GENERAL INDEX.

3

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalik.</i>	<i>Remarks.</i>
E. 28 — 35. 25		Nahr-Aswadji...	Asia...	Damascus	The river named by Naaman the leper, as better than Jordan.
E. 45 — 35. 10		El-Belka.....	ditto..	ditto.....	The place where Balak tempted Balaam to curse the Israelites.
E. 19 — 35. 29		ditto..	Akka	A city of the Levites.
E. 13 — 35. 1		Abil.....	ditto..	Damascus	Lysanias was the Tetrarch of this place.
E. 30 — 35. 1		Plain of Abil....	ditto..	ditto.....	Here Jephthah smote the Ammonites.
E. 39 — 35. 1		ditto..	ditto.....	See Abel of the Vineyards.
E. 10 — 35. 49		ditto..	ditto.....	Joab pursued Sheba unto this place, who was afterwards slain.
E. 4 — 35. 29		ditto..	Akka	Taken by Benhadad, king of Syria.
E. 13 — 35. 23		ditto..	Damascus	See Abelmeholah.
E. 15 — 35. 33		ditto..	ditto.....	Here the Midianites were routed by the Israelites under Gideon.
E. 47 — 35. 29		ditto..	ditto.....	Near this place Joseph mourned for his father Jacob seven days.
E. 54 — 35. 42		ditto..	ditto.....	An encampment of the Israelites in the plains of Moab.
E. 47 — 35. 27		ditto..	ditto.....	A boundary-stone between Benjamin and Judah.
E. 29 — 35. 41		ditto..	Akka	A boundary town between Issachar and Manasseh.
E. 29 — 35. 1		Abil.....	ditto..	Damascus	.....
E. 30 — 35. 10		ditto..	ditto.....	Lysanias was the Tetrarch of this place.
.....		ditto..	Khorassan	.....
E. 17 — 35. 32		ditto..	Damascus	See Kurnah.
E. 35 — 44. 20		ditto..	Nisibis ..	A city built by Nimrod.
E. 51 — 34. 45		Tookrair.....	ditto..	Gaza.....	The Canaanites were never expelled from this city.
E. 55 — 25. 5		Akka, or St. Jean d'Acre.....	ditto..	Akka	The Canaanites were never expelled from this city.
E. 46 — 35. 12		ditto..	Jerusalem	A field which was purchased with the thirty pieces of silver for which Judas betrayed his Master.
E. 30 — 22. 20		Greece	Europe	Livadia & Morea..	Here Paul was accused before Gallio.
E. 30 — 45. 50		Hamadan	Asia ..	Irak-Aje- mi.....	Here the Records were found relating to the rebuilding of Jerusalem.
E. 54 — 35. 36		ditto..	Damascus	Here Achan was stoned by the children of Israel.
E. 51 — 35. 19		Sanflummer....	ditto..	Akka	A Levitical city.
E. 1 — 25. 6		Zib.....	ditto..	ditto.....	The Canaanites were never expelled from this city.
E. 24 — 25. 4		ditto..	Gaza.....	.....
E. 5 — 35. 25		ditto..	Damascus	Southern boundary of Judea.
E. 13 — 35. 19		ditto..	ditto.....	.....
E. 54 — 35. 49		ditto..	ditto.....	From this place to the Dead Sea the waters of the Jordan were dried up during the passage of the Israelites.

Scripture Name.	Classic Name.	Tribe or Province.	Country.	Scripture Reference.	No. of Mig.	Distance and bearing from Jerusalem.	Modern Country.
ADAMAH, or Adami	Naphtali ..	Canaan ..	Joshua xix. 33 VII ..	33 n. b. s.	Palast.		
ADAMI, or Adamah	Naphtali ..	ditto ..	Joshua xix. 36 VII ..	33 n. b. s.	ditto.		
ADAR, or HAZAR-addar....	Adar	Judah	ditto ..	Joshua xv. 3. XII ..	40 s. w. b. s.	ditto.	
ADITHAIM	Adatha	Judah	ditto ..	Joshua xv. 36. XII ..	16 w. b. s.	ditto.	
ADMAH	Vale of Sid-dim	ditto ..	Genesis x. 19. XII ..	16 s. s.	ditto.		
ADOBAIM, or Adoram	Adora	Judah	ditto ..	2 Chron. xi. 9. XII ..	20 w. b. s.	ditto.	
ADRAMYTTIUM	Adramyttium ..	Mysia	Asia	Acts xxvii. 2. XXIV ..	615 n. w.	Turkey	
ADRIA, Sea of	Mare Internum ..	Mediter.	Acts xxvii. 27. XXIV ..	900 w. n. w.	Mashon.		
ADULLAM	Odollam	Judah	Canaan ..	Joshua xii. 16. XII ..	14 s. w.	Palast.	
ADUMMIM	Benjamin ..	ditto ..	Joshua xv. 7. XI ..	4 n. s. s.	ditto.		
ADON, or Enon	Enon	Manasseh ..	ditto ..	John iii. 23. IX ..	46 n. s. b. s.	ditto.	
ANAVA	Assyria ..	Esra viii. 15 ..	II ..			Peria.	
ANAVA River	Adiava, Lyceus, or Zabua ..	Peria ..	Esra viii. 15 ..	II ..		Media.	
ANLAS	Asher	Canaan ..	Judges i. 31. VII ..	26 n.	Palast.		
AI, Alath, Hal	AI, or Hal.	Benjamin ..	ditto ..	Joshua viii. 17 XI ..	7 n. s. b. s.	ditto.	
AIATH, Hal, or AI	AI, or Hal.	Benjamin ..	ditto ..	Isalah x. 28. XI ..	7 n. s. b. s.	ditto.	
AJALON, or Ajalon	Zebulon ..	ditto ..	Judges xii. 13. VIII ..	56 n.	ditto.		
AJALON, or Alaja	Ajalon	Benjamin ..	ditto ..	1 Sam. xiv. 21. XI ..	12 n. s.	ditto.	
AJALON, Valley of	Dan	ditto ..	Joshua x. 12. XI ..	11 n. s.	ditto.		
AIN, Oin, or Enaimmon.	Simeon ..	ditto ..	1 Chron. iv. 32. XII ..	24 w. s. w.	ditto.		
AIN, or Ashan	Naphtali ..	ditto ..	Joshua xix. 7. VII ..	76 n. b. s.	ditto.		
AIN, or Ashan	Simeon ..	ditto ..	1 Chron. vi. 59 XII ..	30 w. s. w.	ditto.		
AIR, Valley of	Simeon ..	ditto ..	1 Chron. iv. 32 XII ..	26 w. s. w.	ditto.		
AJALON, or Ajalon	Ajalon	Dan	ditto ..	Joshua xix. 42 XI ..	56 n.	ditto.	
AKRABIM, or Acrabbim, Acrabatana ..	Judah	ditto ..	Num. xxxiv. 4 XII ..	46 s. b. s.	ditto.		
ALAMMELON	Asher	ditto ..	Joshua xix. 26 VII ..	64 n. b. w.	ditto.		
ALEMETH, or Almon	Benjamin ..	ditto ..	1 Chron. vi. 60 XI ..	14 s. b. s.	ditto.		
ALEXANDRIA	Alexandria ..	Egypt	Egypt ..	Acts xxvii. 6. VI ..	268 w. b. s.	Egypt.	
ALLON	Naphtali ..	Canaan ..	Joshua xix. 33 VII ..	37 n. b. s.	Palast.		
ALLON-BACHUTH	Ephraim ..	ditto ..	Gen. xxxv. 8. X ..	27 n. b. s.	ditto.		
ALMODAD	Joktan	Arphaxad Gen. x. 26. I ..				Peria.	
ALMON, or Alemeth	Benjamin ..	Canaan ..	Joshua xxi. 16 XI ..	14 s. b. s.	Palast.		
ALMON-DIBLATHAIM Dib-latha, or Beth - diblathaim ..	Diblatha	Reuben ..	ditto ..	Num. xxxiii. 46 VII ..	44 s. b. s.	ditto.	
ALOTHE, District of	Asher	ditto ..	1 Kings iv. 16. VII ..	80 n.	ditto.		
ALUSE	Horeb	Arabia ..	Num. xxxiii. 14 IV ..	210 s. s. w.	Arabia.		
AMAD	Asher	Canaan ..	Joshua xix. 26 VII ..	65 n. b. w.	Palast.		

GENERAL INDEX.

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Lat. N. or S.	Long. East.	Modern Name.	Quarter.	Province or Pashalik.	Remarks.
1. 13 - 35. 33			Asia	Akha	Fenced or fortified city.
1. 13 - 35. 33			ditto	ditto	Ditto.
1. 13 - 34. 56			ditto	Damascus	A boundary town between Edom and Judah.
1. 44 - 35. 1			ditto	Gaza	
			ditto	Damascus	A city of the plain destroyed by fire.
1. 43 - 34. 56			ditto	ditto	A city that was built by Rehoboam.
1. 33 - 36. 59		Adramytti.	ditto	Anadoli	
1. 0 - 18. 0		Venice, Gulf of.	Europe	Papal Sta.	Here Paul foretold the shipwreck that afterwards befel him and his companions.
1. 37 - 35. 9			Asia	Damascus	In a cave near this city David hid himself when pursued by Saul.
1. 48 - 35. 29			ditto	ditto	
1. 27 - 35. 46			ditto	ditto	Here John baptized.
1. 10 - 47. 8		Hawesza	ditto	Khuzistan	
1. 15 - 47. 40		Hawesza, or Ar-was River, or the Zab	ditto	Ajemi	Here Ezra proclaimed a fast, previous to the return of the Israelites to Judea.
1. 23 - 35. 19			ditto	Akha	See Accho, &c.
1. 53 - 35. 34			ditto	Damascus	Taken and burned by the Israelites under Joshua.
1. 53 - 35. 24			ditto	ditto	See Ai.
1. 42 - 35. 21			ditto	Akha	Eion, one of the judges of Israel, was buried here.
1. 54 - 35. 29			ditto	Ramleh	A city of the Levites; and here the Philistines were defeated by the Israelites under Samuel.
1. 54 - 35. 2			ditto	ditto	Here the sun and moon stood still at the command of Joshua.
1. 37 - 34. 51			ditto	Gaza	
1. 6 - 35. 33			ditto	Akha	A Levitical city.
1. 36 - 34. 47			ditto	Gaza	Ditto.
1. 37 - 34. 51			ditto	ditto	
1. 50 - 35. 2		Yalo	ditto	Ramleh	See Ajalon.
1. 5 - 35. 35			ditto	ditto	South-east boundary of Judea.
1. 49 - 35. 17			ditto	Akha	
1. 49 - 35. 35			ditto	Damascus	A Levitical city.
1. 10 - 29. 45		Alexandria	Africa	Bahreh	St. Paul sailed in a ship of this port to Rome.
1. 11 - 35. 29			Asia	Akha	
1. 14 - 35. 23			ditto	Damascus	Here Deborah, the nurse of Rebecca, was buried.
			ditto	Irak - Ajemi	Colony of Joktan, son of Shem.
1. 49 - 35. 35			ditto	Damascus	See Alemeth.
1. 28 - 35. 5			ditto	ditto	A station of the Israelites.
1. 10 - 35. 30			ditto	Akha	A territory under the government of one of Solomon's purveyors.
1. 34 - 33. 35			ditto	El-Tieh	An encampment of the Israelites.
1. 45 - 35. 13			ditto	Akha	

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Map.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Modern Country.</i>
AMALEK.....		Edom	Arabia ..	1 Sam. xv. 3. XIX...	70 s. b. w....	Arabia..	
AMALEKITES		Ditto	ditto	1 Sam. xv. 6. XIX...	70 s. w. b. s.	ditto....	
AMAN.....		Judah	Canaan..	Joshua xv. 36. XII...	36 s. w. b. s.	Palest..	
AMANA, or Anti-Lebanon ..	Anti-libanus ..	Asher	ditto	S. of Sol. iv. 8 VII...	100 n. b. n.	Leban..	
AMMAN, Hill of.....		Benjamin ..	ditto	2 Sam. ii. 34. XI....	5 n. n.	Palest..	
AMMON, Ham, or Rab- bath-Ammon	Philadelphia ..	Gad	Arabia..	Deut. ii. 37. XIX...	55 n. b. n.	ditto....	
AMMONITES, Country of the.....	Ammonitis	Gad, part of Arabia....	ditto	1 Sam. xi. 11. II. XIX	75 n. b. n.	ditto....	
AMMON-RO, or No	Thebes, or Dico- polia.....	Fathros	Egypt ..	Ezek. xxi. 16. VII...	600 s. a. w.	Egypt..	
AMORITES, Country of the	Amoritis	Reuben and Gad	Canaan ..	Judges xi. 21. XIX ..	80 s.	Arabia..	
AMPHIPOLIS	Amphipolis		Macedon	Acts xvii. 1 .. XXIII.	750 n. w.	Turkey.	
AMORITES, Mount of the ..		Judah	Canaan..	Judges i. 35. XII...	25 s.	ditto....	
ANAB		Ditto	ditto	Joshua xi. 21. XII...	32 s. w.	Palest..	
ANAKHATH		Issachar..	ditto	Joshua xix. 19. IX...	45 n. b. w.	ditto....	
ANANIAN		Benjamin ..	ditto	Nebem. xi. 32. XL...	10 n. w.	ditto....	
ANANIM		Mizraim ..	Ham....	Gen. x. 13. I....	700 s. a. w.	Egypt..	
ANATHOTH	Anathoth	Benjamin ..	Canaan..	Joshua xxi. 18. XI....	4 n.	Palest..	
ANEM, or Engannim		Issachar..	ditto	1 Chron. vi. 73 IX...	45 n. n. n.	ditto....	
ANEN, or Tsamach	Tanae	Ditto	ditto	1 Chron. vi. 70 IX...	45 n. n. w.	ditto....	
ANIM		Judah	ditto	Joshua xv. 50. XII...	26 s. b. n.	ditto....	
ANTIOCH, in Syria	Antiochia	Phoenicia ..	Syria ..	Acts xv. 32. XXIII.	265 n. b. n.	Syria..	
ANTIOCH, in Pisidia	Pisidia	Asia	Acts xiv. 19. XXIII.	420 n. w. b. n.	Asia M.		
ANTIPATRIS	Caphar-Salama.	Ephraim....	Canaan..	Acts xxiii. 31. X....	84 n. w. b. n.	Syria..	
ANTONIA, Castle of	Baris	Benjamin ..	ditto	Acts xxi. 34. XI....	.....	ditto....	
APHEK, or Aphiek	Aphec	Asher	ditto	Judges i. 31. VII...	84 n.	ditto....	
APHEK, or Aphekah		Judah	ditto	1 Sam. iv. 1. XII...	15 s. n.	ditto....	
APHEKAH, or Aphek		Ditto	ditto	Joshua xv. 53. XII...	15 s. n.	ditto....	
APHIK, or Aphek		Asher	ditto	Judges i. 31. VII...	84 n.	ditto....	
APHEK, in Syria		Issachar..	ditto	Joshua xiii. 4. IX...	45 n. b. w.	ditto....	
				1 Kings xx. 26			
APOLLONIA.....	Apollonia		Macedon	Acts xvii. 1. XX...	765 n. w.	ditto....	
APPII Forum	Appii Forum	Rome	Italy....	Acts xxviii. 15 XXIII.	1300 n. w. b. w. Italy		
AR, or Areopolis, or Rab- bath-Moab	Arcopolis	Moab	Arabia ..	Deut. ii. 9. IV....	40 n. s. n.	Syria..	
ARAB		Judah	Canaan..	Joshua xv. 52. XII...	26 s.	ditto....	
ARABAN, or Betharabah ..		Benjamin ..	ditto	Josh. xviii. 18. XI....	17 n. b. a.	ditto....	
ARABIA	Arabia		Shem....	Isaiah xxi. 13. IV....	130 s. a. w.	Arabia..	
ARAD, or Eder.....	Arad	Judah	Canaan..	Joshua xii. 14. XII...	26 s. b. w.	Syria..	
ARAM-NAHARAIM, or Fadan-Aram	Oroene and Migdonia	Fadan-Aram or Haran..	Mesopot.	Judges iii. 10. II....	400 n. n.	Algeria	

GENERAL INDEX.

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Lat. North.	Long. East.	Modern Name.	Quarter.	Province or Pashalik.	Remarks.
30. 50 — 34. 10		Asia...	Kawata ..		
20. 50 — 34. 30		ditto ..	ditto ..		A people whom Saul was sent to destroy.
31. 18 — 34. 50		ditto ..	Damascus		
31. 20 — 35. 50		ditto ..	ditto ..		Celebrated for the growth of cedar.
31. 45 — 35. 25		ditto ..	ditto ..		Joab and Abiahai pursued Abner to this place.
32. 0 — 35. 10		Ammaan	ditto ..	ditto ..	
32. 0 — 37. 50		ditto ..	ditto ..		Conquered by Saul.
35. 45 — 32. 40		Luxor	Africa.	Said	
30. 30 — 35. 10		Asia ..	Palest.		Subdued by the Israelites under Jephtha.
40. 45 — 22. 40		Emboll.	Europe	Roumelia	St. Paul preached in this city.
31. 20 — 35. 20		Asia ..	Damascus		The Amorites were never expelled from this place.
31. 24 — 34. 54		ditto ..	Gasa.		From this place Joshua cut off the Anakims.
31. 25 — 35. 2		ditto ..	Akha		A boundary town between Issachar and Manasseh.
31. 54 — 35. 9		ditto ..	Damascus		
20. 0 — 20. 0		Africa.	Said		A colony of Mizraim.
31. 51 — 35. 20		Asia ..	Damascus		A Levitical city. Jeremiah had a possession here.
31. 25 — 35. 25		ditto ..	Akha		A Levitical city.
31. 25 — 35. 4		ditto ..	ditto ..		Ditto.
31. 20 — 35. 23		ditto ..	Damascus		
35. 11 — 25. 5		Antakia	ditto ..	Tripoli ..	St. Paul and Barnabas separated at this place.
31. 15 — 31. 30		Ah-Shehr	ditto ..	Anadolia..	Here Paul was stoned, but afterwards recovered.
31. 13 — 34. 50		Kefr Saka	ditto ..	Akha	From this place Paul was sent to Camsara.
31. 47 — 35. 18		Castello Pella- grino	ditto ..	Damascus	At this place Paul was confined, previously to his audience with Felix.
33. 11 — 35. 34		El Mukhalid ..	ditto ..	Akha	The Canaanites were never expelled from this place.
31. 25 — 35. 25		ditto ..	Damascus		Here the Philistines pitched to fight with the Israelites, and overcame them.
31. 25 — 35. 25		ditto ..	ditto ..		See above.
33. 11 — 35. 34		ditto ..	Akha		See Aphak.
32. 21 — 35. 5		Apoee	ditto ..	ditto ..	Here the Syrians, and thirty-two kings under Benhadad, were defeated by the Israelites under Ahab.
40. 20 — 22. 22		Polina	ditto ..	Roumelia.	Paul visited this city on his way to Thessalonica.
41. 40 — 12. 25		Borgo-Longo ..	Europe	Naples ..	Here St. Paul was met by his brethren on his way to Rome.
31. 35 — 35. 10		Mehatet et Havj	Asia ..	Damascus	
31. 18 — 35. 23		ditto ..	ditto ..		This place was given, by command of Jehovah, to Lot.
31. 44 — 35. 30		ditto ..	ditto ..		A boundary town of Benjamin.
31. 0 — 35. 0		ditto ..			Through part of this country (viz. Arabia Petrea) the Israelites under Moses wandered for forty years.
31. 15 — 35. 9		Tel Arad	ditto ..	Damascus	A royal city, and one of the thirty-one Kingdoms subdued by Joshua.
34. 10 — 40. 40		Algiers	ditto ..	Orfah, Di- ar Madgar	The country of Nahor, Abram, Jacob, &c.

Scripture Name.	Classic Name.	Tribe or Province.	Country.	Scripture References.	No. of Mig.	Distance and bearing from Jerusalem.	Modern Country.	
ADAM, of Syria			Asshur..	Num. xliii. 7 XIX....	200 n. n. b. n.	Syria..		
ADANAY, of Armenia	Armenia.....		Minai ..	Jer. li. 27.....	II.....	675 n. n. b. n.	Erivan..	
ADARAY, Mount.....			Ararat.....	Armenia Gen. viii. 4. .	II.....	660 n. n. b. n.	ditto...	
ADBA, Arbah, Kirjath-Arba, or Hebron	Hebron	Judah	Canaan..	Joshua xv. 12. XII....	17 s. b. n.	Syria..		
ADBAH, Arba, Hebron, or Kirjath-Arba		Judah.....	ditto....	Gen. xxxv. 27. XII....	17 s. b. w.	ditto...		
ADBEL, or Beth-Arbel....	Arbela.....	Asher	ditto....	Hosea x. 14. . VII....	56 n. b. w.	ditto...		
ADCHI			Ephraim ..	ditto....	Joshua xvi. 2. X.....	17 n. n. w.	ditto...	
ADCOB	Regaba		Manasseh, byd. Jordan	ditto....	1 Kings iv. 12. XIII...	80 n. n. n.	ditto...	
ADCOB, Regions of			Manasseh, byd. Jordan	ditto....	Deut. iii. 4....	X.....	70 n. n. b. n.	ditto...
ADIEL, Jebus, Salem, or Jerusalem.....	Hierosolyma...	Judah and Benjamin.	ditto....	Isaiah xlix. 2. XI. XII	0 0 0	Palest...		
ADINATHA, or Esamah ..		Ephraim ..	ditto....	Matt. xxvii. 57. I.....	24 n. w. b. w.	ditto...		
ADKITHA, Country of the . Arce	Phœnicia....	Syria....	Gen. x. 17.....	XIX.....	170 n. n. n.	Syria..		
ADMACHDOR, Mountains or Val. of, or Megiddo..	Legio, Magaddo	Manasseh ..	Canaan..	Ezech. xli. 11. . IX....	55 n. b. w.	Palest...		
ADHONIA, or Arrat	Armenia		Minai ..	Gen. viii. 4. . II.....	675 n. n. b. n.	Erivan..		
ADNON	Arnonia.....	Reuben	Canaan..	Num. xxi. 12. XIV....	50 n. b. n.	Palest...		
ADNON, Fords of		Reuben	ditto....	Isaiah xvi. 2. . XIV....	52 s. s. n.	ditto...		
ADNON, River.....		Reuben and Moab	Syria....	2 Kings x. 22. XIV....	25 n. b. s.	Syria..		
ADROB	Arzer	Gad	Canaan..	Joshua xiii. 9. XIV....	30 n. n. n.	Palest...		
ADROB	Arzer	Reuben	ditto....	Num. xxxii. 34. XIV....	42 s. n. b. n.	ditto...		
ADRAD, or Arphad, or Ar	Raphane	Phœnicia....	Syria....	2 Kgs. xviii. 34. XIX...	180 n. n. n.	Syria..		
ADRAD, or Arpad	Raphane	Phœnicia....	ditto....	2 Kgs. xviii. 34. XIX...	180 n. n. n.	ditto...		
ADRADAD, Country of ..			Shem ..	Gen. x. 22....	I.....	Turkey..		
ADRAD	Aradus Isle	Phœnicia....	Syria....	Ezek. xxvii. 8. XII....	125 n. n. n.	Syria..		
ADROTH		Judah	Canaan..	1 Kings iv. 10. XII....	17 s. s. w.	Turkey..		
ADUMAH, or Esamah		Ephraim ..	ditto....	Judges ix. 41. X.....	22 n.	Palest...		
ADSCALON, Askalon, or Ashkelon	Ascalon	Simeon	ditto....	Judges xiv. 19. XII....	27 w. b. s.	ditto...		
ADSHAN, or Ain		Naphtali ..	ditto....	1 Chron. iv. 23. VII....	79 n. b. n.	ditto...		
ADSHAN, or Ain		Simeon	ditto....	1 Chron. vi. 20. XII....	20 w. s. w.	ditto...		
ADSDOR, or Asotua, or Asoth.....	Asdod, Ashdod	Dan	ditto....	1 Sam. v. 1. . X.....	20 w.	ditto...		
ADSDOTH-FISGAH.....		Reuben	ditto....	Deut. iii. 17....	XIV....	34 n.	ditto...	
ADSER	Aser	Issachar...	ditto....	Joshua xvii. 7. IX....	42 n. n. n.	ditto...		
ADSER, Tribe of	Aser		Gallilee..	Joshua xix. 24. XVII...	80 n.	ditto...		
ADSKENAS, or Ascheras..	Armenia Minor.	Gomer	Japheth.	Genesis x. 3. . I.....	600 n.	Turkey..		
ADSKENAS, Sea of	Pontus Euxinus	Gomer.....	ditto....	Jer. li. 27.....	I.....	600 n.	Turkey & Russia	

GENERAL INDEX.

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<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Feudality.</i>	<i>Remarks.</i>
2. 30 — 33. 30		Asia			
2. 20 — 43. 30		ditto			
2. 40 — 43. 50	Agri Daugh	ditto	Mahou.		On this mount the Ark rested after the Deluge, and from thence the descendants of Noah peopled the earth.
31. 29 — 33. 15	El-Khaly	ditto	Damascus		The place of Abraham and Isaac's sojourning.
31. 29 — 35. 15	El-Khaly	ditto	ditto		See Above.
32. 42 — 36. 9	Abay	ditto	Akka		
32. 3 — 35. 15		ditto	Damascus		A boundary town.
32. 50 — 36. 0	El Houa	ditto	ditto		This place was under the government of one of Solomon's purveyors.
32. 50 — 36. 0	Djoan	ditto	ditto		The cities of which were taken by the Israelites.
32. 47 — 35. 19	El-Khodes, Khoddes, or El-Gootz	ditto	ditto		Ancient capital of the East, and birthplace of Solomon.
31. 59 — 34. 55	Ramla	ditto	Gaza		The birthplace of Joseph, a disciple of Christ.
31. 30 — 35. 10	Arka	ditto	Tripoli		A colony of Canaan, a son of Ham.
32. 40 — 35. 10		ditto	Akka		See Megiddo.
31. 20 — 43. 30		ditto			See Mount Ararat.
31. 49 — 35. 16		ditto	Damascus		
32. 25 — 36. 5		ditto	ditto		These waters are said to have divided, as did those of the Red Sea, affording a dry passage to the Israelites.
32. 40 — 35. 50	W. el Modjeb	ditto	ditto		See above.
32. 1 — 36. 9	Ayra	ditto	ditto		A city built by the children of Gad.
31. 23 — 35. 1	Arayer	ditto	Tripoli		A city which David smote.
31. 30 — 35. 25	Refneah	ditto	ditto		A place of the grossest idolatry.
31. 30 — 35. 25	ditto	ditto	ditto		Ditto.
		ditto	Koordistn		A colony of Arphaxad, a son of Shem.
31. 50 — 35. 47	Boud	ditto	Damascus		Celebrated for its shipping in the time of Solomon.
31. 32 — 35. 8		ditto	ditto		A place under the government of one of Solomon's purveyors.
32. 8 — 35. 21		ditto	Gaza		The place where Abimelech dwelt.
31. 40 — 31. 37	Ascalan	ditto	Gaza		Taken by the tribe of Judah from the Philistines.
32. 6 — 35. 23		ditto	ditto		A city of the Levites.
31. 34 — 34. 47		ditto	ditto		Ditto.
32. 43 — 34. 44	Shdood	ditto	ditto		This was a place of idol worship; and here the Philistines placed the Ark of the covenant in the temple of Dagon; and here Philip was found after the conversion of the Eunuch.
31. 45 — 35. 57		ditto	Damascus		
32. 25 — 35. 23		ditto	Akka		A boundary town of Manasseh.
33. 10 — 35. 20		ditto	ditto		One of the twelve tribes of Israel.
41. 0 — 36. 0		ditto	Anadoli		Colony of Gomer.
31. 0 — 44. 0	Black Sea	ditto	Europe & Asia		

Scripture Name.	Chaste Name.	Tribe or Province.	Country.	Scripture Reference.	No. of Map.	Distance and bearing from Jerusalem.	Modern Country.
ASHKELOH, or Ashkelon, or Ascalon, or Eshkelon ..	Ascalon	Simeon	Canaan ..	Judges xiv. 19. XII. ..	27 w. b. s. ....	.....	Palest.
ASHMAN .....	.....	Judah	ditto	Joshua xv. 33. XII. ..	25 s. w. ....	.....	ditto ..
ASHTAROTH, or Beesh-terah	Manasseh, byd. Jordan	ditto	Gen. xiv. 5.	XIII.	50 n. n. b. w. ....	.....	ditto ..
ASHTAROTH CARNAIM ..	.....	ditto	Gen. xiv. 5.	XIII.	74 n. n. ....	.....	ditto ..
ASIA (PROPER)	Ionis, Molai, Lydia .....	.....	AsiaMin.	Acts xvi. 6.	XXIII.	500 n. w.	Turkey
ASIA MINOR	Asia Minor .....	.....	Asia	Acts xix. 31.	XXIII.	500 n. w.	Turkey
ASHKELOH, or Ashkelon, &c. Eshkelon, Ascalon	Simeon	Canaan ..	Judges i. 18.	XII. ..	27 w. b. s. ....	.....	Palest.
ASSHUR, Assur, or Assyria Assyria .....	.....	Shem ..	Genesis x. 11.	II.	1,800 n. b. w. ....	.....	Peria-
ASSOS	Assus	Mysia	AsiaMin.	Acts xi. 13.	XXIII.	632 n. w.	Turkey
ATAD, Floor of	Benjamin ..	ditto	Genesis i. 10.	XL.	23 n. ....	.....	ditto ..
ATAROTH, or Atroth	Gad	ditto	Joshua xvi. 2.	XIV.	35 n. b. n. ....	.....	ditto ..
ATAROTH-ADAR, or Ataroth-Addah	Ephraim ..	ditto	Joshua xvi. 5.	X.	17 n. w. b. w. ....	.....	ditto ..
ATHACH	Judah	ditto	1 Sam. xxx. 30. XII. ..	.....	19 s. s. n. ....	.....	ditto ..
ATHENS	Athens	Attica ..	Greece ..	Acts xvii. 16.	XXIII.	570 n. w. b. w.	Greece
ATHER, Ether, or Etam ..	Simeon	Canaan ..	Joshua xix. 7.	XII.	32 s. w. b. w. ....	.....	Syria ..
ATROTH, or Ataroth	Gad	ditto	Num. xxxii. 35. XIV. ....	.....	35 n. b. n. ....	.....	Palest.
ATTALIA	Attalea, or Olbia Pamphylia ..	Asia	Acts xiv. 25.	XXIII.	375 n. w. b. w. ....	.....	Turkey
AVA, or Iva	Aria	Cush	ditto	2 Kings xvii. 24. II. ....	.....	1,260 n. b. n.	Peria-
AVEN, Plain of	Damascus ..	Syria, or Aram.	Amos i. 5.	XVIII.	100 n. n. b. n. ....	.....	Turkey
AVEN, or Bethaven	Benjamin ..	Canaan ..	Hosea x. 8.	XI.	10 n. n. n. ....	.....	Syria ..
AVEN, on Beth-shemesh ..	Judah	ditto	1 Sam. vi. 9.	XII.	11 w. b. s. ....	.....	Palest.
AVEN, On, or Beth-shemesh Heliopolis ..	Goahen	Egypt ..	Ezek. xxx. 17.	IV.	240 w. s. w. ....	.....	Egypt.
AVIM	Benjamin ..	Canaan ..	Josh. xviii. 28.	XI.	5 n. n. ....	.....	Palest.
AVIMA, or Avites	Judah	ditto	Deut. ii. 33.	XII.	40 s. s. w. ....	.....	ditto ..
AVITES, or Avima	Judah	ditto	Joshua xiii. 3.	XII.	60 s. s. w. ....	.....	ditto ..
AVITE, in Moab	Moab	Edom ..	1 Chron. i. 46.	IV.	140 s. b. n. ....	.....	Arabia.
ASHMAN	Ascon	Judah	Canaan ..	Joshua x. 10.	XII.	17 w. s. w.	Palest.
ASHM, or Esam	Simeon	ditto	Joshua xv. 29.	XII.	44 s. w. b. w. ....	.....	ditto ..
ASHMAVETH, or Beth-asma-voth	Judah	ditto	Ezra ii. 24.	XII.	14 s. s. n. ....	.....	ditto ..
ASHMON	Asamon	Judah	ditto	Joshua xv. 4.	XII.	54 s. w. b. w.	ditto ..
ASHOTH-TARON	Asanath	Sebulon ..	ditto	Joshua xix. 24.	VIII.	63 n. b. n.	ditto ..
ASHOTH, Asotus, or Ashdod. Ashdod, Ashdath	Dan	ditto	1 Sam. v. 1.	XI.	30 w. ....	.....	ditto ..
ASHA, or Gaza	Gaza, Malma ..	Simeon	ditto	Jer. xiv. 20.	XII.	43 w. s. w.	ditto ..

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalik.</i>	<i>Remarks.</i>
31. 40 — 31. 37		Ascalaan	Asia	Gaza	Taken by the tribe of Judah from the Philistines.
31. 31 — 34. 59			ditto	ditto	
31. 34 — 35. 2		Beit el Bas	ditto	Damascus	Here Chedorlaomer smote the Ephraims.
32. 44 — 35. 9		Tel Ashtereh	ditto	ditto	The Ephraims, or Gians, defeated by Chedorlaomer.
33. 0 — 33. 0		Smyrna	ditto	Anadoli	
33. 40 — 33. 30		Anadoli	ditto	ditto	
31. 40 — 31. 37		Ascalaan	ditto	Gaza	Here Samson gave his marriage-feast, after which he pounded his riddle, and subsequently, in anger, slew thirty of the Philistines.
37. 40 — 63. 30		Al-Shur	ditto	Koordista	
33. 23 — 34. 30		Asso	ditto	Anadoli	A port of Asia Minor, in which the gospel of Christ was so generally diffused.
31. 47 — 35. 44			ditto	Damascus	Here the Israelites mourned over the body of Jacob for seven days.
32. 4 — 35. 54			ditto	ditto	A boundary town between Gad and Reuben.
31. 56 — 35. 3			ditto	Gaza	A boundary town between Benjamin and Ephraim.
31. 31 — 35. 20			ditto	Damascus	
33. 5 — 22. 33		Attika	Europe	W.Hellas	Here St. Paul found an altar, with an inscription "To the unknown God," and took occasion to preach the Gospel.
31. 31 — 34. 45			Asia	Gaza	
35. 55 — 32. 5			ditto	Damascus	
35. 45 — 30. 50		Antalia, or Satalie	ditto	Anadolia	Paul and Barnabas here took ship for Antioch, in Syria.
35. 30 — 59. 50			ditto	Balkh	A place of captivity.
33. 15 — 34. 30		Djedour	ditto	Damascus	Denounced by the prophet Amos.
31. 55 — 35. 34			ditto	ditto	A place of idol worship.
31. 45 — 35. 6			ditto	Gaza	The Philistines sent the Ark of the Covenant to this place.
30. 10 — 21. 23		Matarieh	Africa	Bahari	Pharaoh gave Asenath, a daughter of the High-Priest of this place, to Joseph.
31. 51 — 35. 34			Asia	Damascus	
31. 0 — 35. 0			ditto	Gaza	Their country taken by the Israelites.
31. 0 — 35. 0			ditto	ditto	See above.
33. 20 — 35. 56			ditto	Damascus	
31. 40 — 35. 0			ditto	Gaza	Here the Amorites were defeated by Joshua.
31. 25 — 34. 35			ditto	ditto	
31. 43 — 35. 37			ditto	Damascus	
31. 14 — 34. 30			ditto	ditto	A boundary town between Judah and Arabia.
32. 48 — 35. 33		Hottain	ditto	Akka	A boundary town between Naphtali and Zebulen.
31. 45 — 34. 44		Shdood	ditto	Gaza	See Ashdod.
31. 31 — 34. 35		Rasee, or Ramee	ditto	ditto	This was the capital of the country of the Philistines.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Title or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Map.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Modern Country.</i>
BAAL, High Places of	Reuben	Canaan	Numb. xiii. 41	XIV...	26 n.	.....	Palest.
BAAL-BERETH	Ephraim	ditto	Judges viii. 28	X	26 n.	.....	ditto
BAAL, or Baalath-Beer	Simeon	ditto	1 Chron. iv. 33	XII...	26 w. s. w.	.....	ditto
BAALAN, or Baalath	Dan	ditto	Joshua xv. 9.	XI...	27 w. b. s.	.....	ditto
BAALAN, Mount	Dan	ditto	Joshua xv. 11.	XI...	26 w. b. s.	.....	ditto
BAALATH-SER, or Baal	Simeon	ditto	Joshua xix. 8.	XII...	26 w. s. w.	.....	ditto
BAALM, Kirjath-baal, or Kirjath-jearim, &c.	Judah	ditto	2 Sam. vi. 2.	XII...	8 w.	.....	ditto
BAAL-GAD, Mountain and Town of	Asher	ditto	Joshua xii. 7.	VII	106 n.	.....	ditto
BAAL-HAMON, or Baal-hamon	Manasseh, byd. Jordan	ditto	8. of Sol. viii. 11	XIII	97 n. b. n.	.....	ditto
BAAL-HASOR	Ephraim	ditto	2 Sam. xiii. 23	K	10 n. n. e.	.....	ditto
BAAL-HERMON, or Baal-hamon	Manasseh, byd. Jordan	ditto	8. of Sol. viii. 11	XIII	97 n. b. n.	.....	ditto
BAALAN, or Bilhab, or Kirjath-jearim, or Baal	Judah	ditto	Joshua xv. 9.	XII	8 w.	.....	ditto
BAAL-HRON, Bajith, or Beon	Reuben	ditto	Num. xxxii. 38	XIV...	26 n. b. n.	.....	ditto
BAAL-PEOR, or Beth-peor	Reuben	ditto	Num. xxv. 3.	XIV	49 n.	.....	ditto
BAAL-PERAZIM	Judah	ditto	2 Sam. v. 20.	XII	3 w. s. w.	.....	ditto
BAAL-SHALISHA, Beth-shalisha, or Shallisha ..	Ephraim	ditto	2 Kings iv. 42	X	29 n. n. w.	.....	ditto
BAAL-TAMAR	Benjamin	ditto	Judges xi. 33.	XI	10 n. w. b. w.	.....	ditto
BAAL-SEPHON	Clysma, or Kol-sen	Red Sea	Shur, or Etham. Exodus xiv. 2.	IV...	190 n. w.	.....	Egypt.
BABEL, or Babylon	Babylon	Babylonia, or Chaldea. Kingd. of Nimrod	Genesis xi. 9.	II	475 n.	.....	Turkey
BABYLON, or Babel	Babylon	Babylonia, or Chaldea.	2 Kings xvi. 94	II	475 n.	.....	ditto
BABYLONIA, or Chaldea ..	Babylonia	Shem	Daniel iii. 1.	II	500 n.	.....	ditto
BACA, Valley of	Benjamin	Canaan.	Ps. lxxxiv. 6.	XI	7 s. w.	.....	Palest.
BAMUTH	Benjamin	ditto	2 Sam. xvi. 5.	XI	4 s.	.....	ditto
BATH, Baalmon, or Beon	Reuben	ditto	Isaiah xv. 2.	XIV	26 n. b. n.	.....	ditto
BAMOTH, or Bamoth-baal	Reuben	ditto	Num. xxi. 19.	XIV	26 n. b. s.	.....	ditto
BAMOTH-BAAL, or Bamoth	Reuben	ditto	Joshua xiii. 17	XIV	26 n. b. s.	.....	ditto
BASMAN	Manasseh, byd. Jordan	ditto	Num. xxi. 33.	XIII	70 n. n. b. n.	.....	ditto
BASHAN-HAVOTH-JAIR ..	ditto	ditto	Deut. iii. 14.	XIII	70 n. n. n.	.....	ditto
BASHAN, Hill of	ditto	ditto	Ps. lxxviii. 15.	XIII	75 n. n. n.	.....	ditto
BEALOTH	Judah	ditto	Joshua xv. 24.	XII	41 s. s. w.	.....	ditto

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Previous or Present.</i>	<i>Remarks.</i>
31. 50 — 35. 57		Asia ..	Damascus	See Aberim (mountains of).	
32. 14 — 35. 20		ditto ..	ditto	A place of idol worship.	
31. 20 — 34. 39		Baalah	ditto ..	Gaza	
31. 41 — 34. 49		ditto ..	ditto	Boundary town between Judah and Benjamin.	
31. 43 — 34. 53		ditto ..	ditto		
31. 29 — 34. 39		ditto ..	ditto		
31. 45 — 35. 9		ditto ..	Damascus	See Kirjath-jearim.	
32. 32 — 35. 31		ditto ..	Akka	A northern boundary of the Canaanites.	
31. 20 — 35. 45		ditto ..	Damascus	At this place Solomon had vineyards.	
31. 35 — 35. 25		ditto ..	ditto	Here Absalom killed Amnon.	
32. 20 — 35. 45		ditto ..	ditto	A primitive dwelling of the Hivites.	
32. 35 — 35. 9		ditto ..	ditto	A boundary town between Benjamin and Judah.	
32. 54 — 35. 9		Myoun	ditto ..	ditto	A fenced city built by the children of Gad.—A place of idolatry.
32. 45 — 35. 16		ditto ..	ditto ..	ditto	Here Balaam came to curse Israel.
32. 45 — 35. 15		ditto ..	Akka ..	ditto	Here David smote the Philistines.
32. 12 — 34. 3		ditto ..	ditto ..	ditto	The inhabitants of this place sent provisions to Elisha at Gilgal.—South of this place stood Micah's house of idolatry.
31. 52 — 35. 9		ditto ..	Damascus	Here the Israelites smote the Benjamites.	
30. 0 — 32. 30		Near Suez	Africa. Vostani ..	Over against this place the Israelites pitched their tents previous to passing through the Red Sea.	
32. 10 — 44. 30		Hillah	Asia ..	Bagdad ..	Here the Lord confounded the language of the children of Noah, during the building of the Tower of Babel.
32. 10 — 44. 30		ditto ..	ditto ..	ditto	The site occupied by the Tower of Babel, which afterwards became the royal city of the kings of Assyria, and eventually a place of captivity to the children of Israel under Sennacherib.
32. 0 — 46. 0		Irak Arabi	ditto ..	Irak Arabi	
31. 45 — 35. 15		ditto ..	Damascus	Celebrated for the growth of mulberry trees.	
31. 47 — 35. 26		ditto ..	ditto ..	ditto	At this place Shimei cursed David.
32. 54 — 35. 9		Myoun	ditto ..	ditto	See Bael-meon.
32. 43 — 35. 27		ditto ..	ditto ..	ditto	An encampment of the Israelites.
32. 43 — 35. 27		ditto ..	ditto ..	ditto	See Bamoth.
32. 45 — 35. 55		Kannaytra and Djolan	ditto ..	ditto	Celebrated for the growth of oak trees.
32. 10 — 35. 50		ditto ..	ditto ..	ditto	The whole of the cities in this country were taken by Jair the son of Manasseh.
31. 0 — 35. 55		Djebel Heiah ..	ditto ..	ditto	
31. 11 — 34. 55		ditto ..	Gaza	A boundary town between Judah and Dan.	

Scripture Name.	Climate Name.	Tribe or Province.	Country.	Scripture Reference.	No. of Mig.	Distance and bearing from Jerusalem.	Modern Country.
BEER, or Beer-Elim.....		Moab	Arabia..	Num. xxi. 16..	IV.....	45 s. n. b. n..	Syria..
BEER, or Beeroth.....		Benjamin ..	Canaan..	Judges ix. 21..	XI.....	15 n.	Palast.
BEER-ELIM, or Beer		Moab	Arabia..	Isaiah xv. 18..	IV.....	45 s. n. b. n..	Syria..
BEER-LA-HAI-BOI.....		Moab	Canaan..	Gen. xvi. 14..	XIII..	51 s. w. b. w..	Palast.
BEROOTH.....		Naphtali...	ditto	Josh. xviii. 25..	VII..	21 s. b. n....	ditto..
BEROOTH.....		Shur	Arabia..	Deut. x. 6.....	XI.....	79 s. b. n....	ditto..
BEROOTH, Beer, or Beroth		Benjamin ..	Canaan..	Joshua ix. 17..	XI.....	15 n. b. n....	Syria..
BERSHEBA, or Shoba ...	Berabe, or Ber- muma	Simeon	ditto	Gen. xxi. 28 ..	XII..	32 s. w. b. w..	Palast.
BERSHEBA, Wilderness of		Simeon	ditto	Gen. xxi. 14 ..	XII..	32 s. w. b. w..	ditto..
BERSHEBAH, or Ashta- roth		Manasseh, by d. Jordan	ditto	Joshua xxi. 27	XIII..	64 s. n. b. n..	ditto..
BELA, or Bazar.....	Sezer, or Sagar.	Judah	ditto	Gen. xiv. 2 ..	XII..	50 s. n. b. n..	Arabia..
BEER-BERAK		Dan	ditto	Josh. xix. 45..	XI.....	26 w. n. w....	Syria..
BEER-JAAKAN, or Banea ..	Medela	Shur	Arabia..	Num. xxxiii. 31	IV.....	155 s. w....	Arabia..
BENJAMIN, Tribe of.....		Judea	Canaan..	Josh. xviii. 11..	XI.....	North	Syria..
BEOR, Beal-meon, or Be- jith		Reuben	ditto	Num. xxxiii. 29	XIV..	29 s. b. n....	ditto..
BERACHAN, Valley of		Judah	ditto	2 Chron. xi. 29	XII..	20 s. n. b. n..	Palast.
BEREA	Berea	Mace- donia..		Acts xvii. 10..	XXIII.	15 n. w....	Turkey
BERED		Simeon	Canaan..	Genesis xvi. 14	XII..	40 s. w. b. n..	Palast.
BEROTHA, Berothai, or Chun	Barathama	Syria	Zobah ..	Emak xivii. 16.	XIX..	120 n. n. n....	Turkey
BEROTHA, or Chun, or Berotah.....		Syria	ditto	2 Sam. viii. 8..	XIX..	120 n. n. n....	ditto..
BESOR, or Besor, River, or Bk. of the Wilderness ..		Simeon	Canaan..	1 Sam. xxx. 10	XII..	44 w. s. w....	Palast.
BESOR, or Besor, Wilder- ness of, or Desert		Simeon	ditto	1 Sam. xxx. 10	XII..	44 w. s. w....	ditto..
BETH, or Tibhath	Bethne	Hal	Ham	2 Sam. viii. 8..	XIX..	120 n. n. n....	Turkey
BETH.....	Beheten, or Bat- nal, or Ecti- tana of Fliny.	Asher	Canaan..	Joshua xix. 25	VII..	50 n.	Palast.
BETHANARA, or Bethany beyond Jordan		Reuben	ditto	John i. 28	XIV..	24 n. w. n....	ditto..
BETHANY	Bethanee	Benjamin ..	ditto	Matt. xxi. 19..	XI.....	23 s. b. n....	ditto..
BETH-ABARAH, or Arabah, or Beth-barah		Benjamin ..	ditto	Joshua xv. 6..	XI.....	17 n. b. n....	ditto..
BETHABETH, or Arbel... ..	Arbela	Asher	ditto	Hosea x. 14 ..	VII..	56 n. b. w....	ditto..
BETHANATH		Judah	ditto	Joshua xix. 26	XII..	14 s.	ditto..

GENERAL INDEX.

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<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalik.</i>	<i>Remarks.</i>
35 - 35. 15		Asia ..	Damascus	Here the Israelites halted and sang praises after finding water.	
32 - 33. 22	Beer.....	ditto ..	ditto ..	ditto ..	Here Jotham, the son of Jerubbaal, secreted himself from his brother Abimelech, who sought to slay him.
35 - 35. 15		ditto ..	ditto ..	ditto ..	See Beer, or Beer-Elim.
34 - 34. 30		ditto ..	Gaza ..	Here an Angel appeared unto Hagar, and promised her a son, who was called Ishmael.	
35 - 35. 37		ditto ..	Akha ..		
32 - 32. 47		ditto ..	ditto ..		An encampment of the Israelites.
35 - 35. 22	Beer.....	ditto ..	Damascus	See Beer, or Beroth.	
34 - 34. 32	Bir es-Seba	ditto ..	Gaza ..	Here Abram planted a grove and built an altar after his covenant with Abimelech the king of Gerar, to whom he represented his wife Sarah to be his sister.	
34 - 34. 28		ditto ..	ditto ..	Here the Angel appeared unto Hagar in her distress, and pointed out a spring of water, and promised to bless the lad Ishmael, and to make him a great nation.	
35 - 35. 2	Beit el Ras	ditto ..	Damascus	City of the Levites.—See Ashtaroth.	
35 - 35. 45	Banfy.....	ditto ..	ditto ..	One of the cities of the Plain, and from it Lot and his two daughters fled previous to its destruction by fire from heaven.	
34 - 34. 32		ditto ..	Gaza ..		
33 - 33. 8		ditto ..	El-Tieh ..	A station of the Israelites.	
35 - 35. 30		ditto ..	Damascus	One of the twelve tribes of Israel.	
35 - 35. 9	Myoun.....	ditto ..	ditto ..	A place of idolatry.	
35 - 35. 30		Europe	ditto ..	The place of thanksgiving of Jehoshaphat and his army after they had defeated the Moabites in Seir.	
32 - 32. 28	Karaferia, or Veria.....	Asia ..	Roumelia.	Here Paul and Silas preached.	
34 - 34. 34		ditto ..	Gaza ..	See Beer-la-hai-roi.	
37 - 37. 25		ditto ..	Damascus		
37 - 37. 25		ditto ..	ditto ..	David conquered this city, and found great treasures of brass.	
34 - 34. 33	On-di Gaza	ditto ..	Gaza ..	Here David met with an Egyptian who conducted him to the army of the Amalekites, which he afterwards destroyed with 400 men and gained back the spoil previously taken from the Philistines and Judah.	
34 - 34. 23		ditto ..	ditto ..		
37 - 37. 12		ditto ..	Aleppo ..		
35 - 35. 16		ditto ..	Akha ..		
35 - 35. 44		ditto ..	Damascus	Here John baptised our Lord, and it is supposed by many to be the identical spot on which the ark rested, while the Israelites passed over under the command of Joshua.	
35 - 35. 23	Bethany.....	ditto ..	ditto ..	This was the abode of Lazarus and his sisters, Martha and Mary, and here Christ cursed the barren fig-tree.	
35 - 35. 30	Irbid.....	ditto ..	ditto ..	A boundary town between Benjamin and Judah.	
35 - 35. 9		ditto ..	Akha ..	Denounced by the prophet Hosea.	
35 - 35. 19		ditto ..	Damascus	A fenced city.	

<i>Scripture Name.</i>	<i>Clanck Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Mig.</i>	<i>Distance and Bearing from Jerusalem.</i>	<i>Modern County.</i>
BETHANIM	Judah	Canaan ..	ditto ..	Joshua i. 14. XII...	17 s. s. w.	Palast.	
BETH-ABAN, or Betharan. Livia.	Gad	ditto ..	ditto ..	Joshua xiii. 27. XIV...	29 s. s.	ditto ..	
BETH-ABAN, or Betharam	Gad	ditto ..	ditto ..	Joshua xiii. 27. XIV...	29 s. s.	ditto ..	
BETH-AVEN, of Aven.	Bethaven	Benjamin ..	ditto ..	Joshua vii. 2. XI....	10 n. n. s.	ditto ..	
BETH-AVEN, Wilderness of	Benjamin ..	ditto ..	Josh. xviii. 12. XII...	13 s. s. s.	ditto ..		
BETH-ARMATH, or Armaveth	Judah	ditto ..	Nehem. vii. 26. XII...	9 s. s. s.	ditto ..		
BETH-BAL-MEON, Bal-moon, or Balith	Reuben ..	ditto ..	Joshua xiii. 17. XIV...	40 n. b. w.	ditto ..		
BETH-BARAN, Arabah, of Beth-arabah	Benjamin ..	ditto ..	Judges vii. 24. XI....	17 s. b. s.	ditto ..		
BETH-BIRMI	Simeon	ditto ..	1 Chron. iv. 31. XII...	28 w. s. w. ...	ditto ..		
BETH-CAR	Dan	ditto ..	1 Sam. vii. 11. XI....	21 w. b. s.	ditto ..		
BETH-DAGON	Asher	ditto ..	Joshua xix. 27. VII...	62 s.	ditto ..		
BETH-DAGON	Judah	ditto ..	Joshua xv. 41. XII...	12 s. w. b. w.	ditto ..		
BETH-SCAD, or Beth-acad	Manasseh ..	ditto ..	Joshua xix. 8. IX....	23 s.	ditto ..		
BETH-DIBLATHIM, Diblathaim, or Diblatha	Diblatha	Reuben	ditto ..	Jer. xlviii. 22. XIV...	44 s. b. s.	ditto ..	
BETHEL, Luz	Bethel	Ephraim ...	ditto ..	Gen. xxxviii. 19. X....	12 n. b. w.	ditto ..	
BETHEL, Mountains of ..	Benjamin ..	ditto ..	1 Sam. xiii. 2. XI....	15 n. b. w.	ditto ..		
BETHEL, Wilderness of ..	Benjamin ..	ditto ..	1 Sam. xiii. 2. XII...	15 n. b. w.	ditto ..		
BETHEL, or Luz	Benjamin ..	ditto ..	Genesis xii. 8. XI....	7 n.	ditto ..		
BETH-EMEK	Zebulon	ditto ..	Joshua xix. 27. VII...	62 s.	ditto ..		
BETHEN, Mountains of ..	Betaris	Ephraim....	ditto ..	S. of Sol. ii. 17. X....	12 n. w. b. w.	ditto ..	
BETHESDA, Pool of	Jerusalem ..	ditto ..	John v. 2.	XI....	ditto ..		
BETH-HOGAN	Bethagla	Benjamin ..	ditto ..	Joshua xv. 6. XI....	16 s.	ditto ..	
BETH-GANUL	Reuben	ditto ..	Jer. xlviii. 23. XIV...	54 s. b. s.	ditto ..		
BETH-MACCHERIM	Herodium ..	Judah	ditto ..	Nehem. iii. 14. XII...	15 s. s. s.	ditto ..	
BETH-MORON Upper	Bether	Ephraim....	ditto ..	Joshua xvi. 5. X....	29 n. w. w.	ditto ..	
BETH-MORON, Nether....	Bether	Ephraim....	ditto ..	1 Sam. xiii. 18. X....	12 n. w. b. w.	ditto ..	
BETH-JERIMOTH	Bethaimath....	Gad	ditto ..	Num. xxxiii. 49. XIV...	25 s.	ditto ..	
BETHLEHEM, Bethlehem-Ephrath, Benjamin-Judah, or Ephrath	Bethlehem ..	Judah	ditto ..	2 Chron. xi. 6. XII...	6 s.	ditto ..	

<i>Lat. North</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalle.</i>	<i>Remarks.</i>
31. 31 — 35. 8		Asla	Damascus		
32. 13 — 35. 56		El-Herath	ditto	ditto	
32. 12 — 35. 56		El-Herath	ditto	ditto	
31. 55 — 35. 34		ditto	ditto		From this place Joshua sent the spies to Ai, which city he afterwards subdued.
31. 55 — 35. 35		ditto	ditto		Near here the bears destroyed the children that derided Elisha.
31. 43 — 35. 37		ditto	ditto		
31. 51 — 35. 5		Myroum	ditto	ditto	See Baalmeon.
31. 44 — 35. 39		ditto	ditto		Gideon took possession of the countries between this place and Jordan, in order to attack the Midianites.—See also Beth-arabah.
31. 34 — 34. 36		ditto	Gaza		
31. 42 — 34. 56		Asla	ditto		The Philistines subdued by the Israelites at this place.
32. 49 — 35. 14		ditto	Akka		A boundary town between Asher and Syria; also a place of idol worship.
31. 42 — 35. 7		ditto	Damascus		
32. 19 — 35. 17		ditto	Akka		
31. 39 — 35. 5		ditto	Damascus		A station of the Israelites.
31. 55 — 35. 16		ditto	ditto		Here Jacob dreamed that he saw a ladder, &c. and set up his pillow of stone, as a pillar of testimony of his vow to the Lord.
32. 10 — 35. 20		ditto	ditto		At this place Saul, with 2000 chosen men, defeated the Philistine army, which consisted of 30,000 chariots, 6000 horsemen and an innumerable host of footmen.
32. 10 — 35. 20		ditto	ditto		
31. 58 — 35. 15		ditto	ditto		Between this place and Hai Abram pitched his tents, and built an altar.—And here Jeroboam erected a molten gold calf for idolatrous worship.
32. 45 — 35. 23		ditto	Akka		A boundary town between Naphtali and Asher.
31. 58 — 35. 13		ditto	Gaza		
			Damascus		This was a pool in Jerusalem, which at certain seasons had its waters troubled by an angel, and the first person stepping in after that troubling was healed of whatever disease he had.—And here Christ performed a miraculous cure on a man who had been waiting thirty-eight years.
31. 49 — 35. 35		Ain Hajla	ditto	ditto	A boundary town between Benjamin and Judah.
31. 45 — 35. 14		ditto	ditto		
31. 34 — 35. 27		ditto	ditto		
32. 14 — 35. 8		ditto	ditto		A Levitical city.—Also a boundary town between Ephraim and Judah.
31. 56 — 35. 10		ditto	ditto		
31. 47 — 35. 48		ditto	ditto		An encampment of the Israelites.
31. 40 — 35. 20		Beitlehem, or Bait-el-le-hem	ditto	ditto	A fortified city built by Jeroboam.

Scripture Name.	Classic Name.	Tribe or Province.	Country.	Scripture Reference.	No. of Mig.	Distance and bearing from Jerusalem.	Modern Country.
BETHLEHEM-EPHRAIM, Bethlehem, or Bethle- hem-Judah, or Ephrath.	Bethlehem	Judah	Canaan.	Micah v. 2. Matt. ii. 6, 6. XII...	6 a.	Palest..
BETHLEHEM	Zebulon	ditto	1 Sam. xvi. 4. VIII	57 n.	.....	Syria..
BETHLEHEM, Desert of	Judah	ditto	1 Sam. xvi. 4. XII	8 s. w.	.....	ditto..
BETHLEHAROTH, or Leaboth	Simeon	ditto	Joshua xix. 6. XII	26 w. s. w.	.....	ditto..
BETHMILLO, or Ho, of Millo	Ephraim	ditto	Judges ix. 6. X	23 n.	.....	ditto..
BETH-MAACHAH, or Abel- beth-maacchah	Manasseh	Naphtali	ditto	2 Sam. xx. 14. VII	56 n. b. s.	ditto..
BETH-MARCAOTH	Dan	ditto	1 Chron. iv. 31. XII	34 w. b. s.	.....	ditto..
BETH-MEON, or Baalmeon	Benben	ditto	Jer. xlviii. 23. XIV	40 n. b. s.	.....	ditto..
BETH-NIMRAN, Nimrah, or Nimrim	Bethnabris	Gad	ditto	Num. xxxiii. 36. XIV	30 s. n. s.	ditto..
BETHONABA, Nob, or Nobah	Nob	Benjamin	ditto	1 Sam. xxi. 1-9. XI	13 w. b. s.	ditto..
BETH-PALIST, or Beth- phelist	Judah	ditto	Joshua xv. 27. XII	44 s. w. b. w.	.....	ditto..
BETH-PARER.	Issachar	ditto	Joshua xix. 21. VIII	42 n. b. s.	.....	ditto..
BETH-PEOR, or Baal-peor.	Benben	ditto	Deut. iv. 46. XIV	49 n.	.....	ditto..
BETH-PHAGE	Benjamin	ditto	Matt. xxi. 1. XI	2 s. b. s.	.....	ditto..
BETH-REHOB, or Rehob	Asher	ditto	Jud. xviii. 26. VII	99 n.	.....	ditto..
BETH-REHOB, Valley of	Asher	ditto	Num. xiii. 21. VII	99 n.	.....	ditto..
BETHSAIDA of Galilee	Jubas	Manasseh, by d. Jordan	ditto	Mark viii. 23. XIII	98 n. b. s.	Palest..
BETH-SAIRA, or Chorasin.	Naphtali	ditto	Mark vi. 46. VII	68 n. b. s.	.....	Syria..
BETH-SHALISHA, Baal- shalisha, or Shalisha	Bethsalisa	Ephraim	ditto	2 Kings iv. 42. X	29 n. n. w.	ditto..
BETH-SHAN, or Beth- shean	Scythopolis, Nysa	Issachar	ditto	1 Sam. xxxi. 10. VIII	46 w. n. s.	ditto..
BETH-SHAN, or Beth- shan	Scythopolis, Nysa	Issachar	ditto	1 Kings iv. 12. IX	46 n. n. s.	ditto..
BETH-SHEMESH	Manasseh	ditto	1 Sam. vi. 9. IX	43 n. n. w.	.....	ditto..
BETH-SHEMESH	Naphtali	ditto	Joshua xix. 30. VII	69 n.	.....	ditto..
BETH-SHEMESH, On, or AVEN	Heliopolis	Egypt	Ham.	Isa. xlii. 13. IV	230 w. s. w.	ditto..
BETH-SHEMESH, or AVEN.	Judah, or Benjamin.	Canaan.	1 Sam. vi. 9. XII	11 w. b. s.	.....	ditto..
BETH-SHITTAN	Manasseh	ditto	Judges vii. 22. IX	36 n. n. s.	.....	ditto..
BETH-TAPPAN	Beth-tapphu	Judah	ditto	Joshua iv. 33. XII	57 s. w. b. w.	Palest..
BETHUEL, or Bethul	Simeon	ditto	1 Chron. iv. 30. XII	36 w. s. w.	.....	ditto..
BETHUL, or Bethuel	Simeon	ditto	Joshua xix. 4. XII	26 w. s. w.	.....	ditto..

Lat. North	Long. East.	Modern Name.	Quarter.	Province or Pashah.	Remarks.
30 — 35. 20		Bethlehem, or Bait-el-le-hem	Asia	Damascus	THE BIRTH-PLACE OF OUR SAVIOUR.—The city of David.— Here David was crowned king, by Samuel.
33 — 35. 16		ditto	Akka	Ibsan, a judge of Israel, was buried here.	
30 — 35. 35		ditto	Damascus		
32 — 34. 40		ditto	Gaza		
30 — 35. 23		ditto	ditto	Here Abimelech was made king.	
30 — 35. 40		ditto	Akka	This city was taken from the Israelites under Baasha, by Ben- hadad, king of Syria.—See Abel of Beth-Masachah.	
30 — 34. 42		ditto	Gaza		
31 — 35. 5		Myoun	ditto	Damascus	See Baal-meon.
30 — 35. 51		Nemrin	ditto	ditto	A fenced city, and city of the Levites.
31 — 35. 2		ditto	Gaza	A city of the Priests.—Here Abimelech, the Priest, furnished bread, and the sword of Gollah to David, when he was pur- sued by Saul.	
31 — 34. 35		ditto	Damascus		
32 — 35. 27		ditto	Akka		
34 — 35. 16		ditto	Damascus	See Baal-peor.	
34 — 35. 22		ditto	ditto	From this place Christ made the triumphant entry into Jeru- salem, predicted by the prophet Zechariah, ch. ix. 9.	
33 — 35. 31		ditto	Akka	A city of the Levites.	
30 — 35. 30		ditto	ditto		
35 — 35. 45		ditto	Damascus	At this place Christ restored sight to a blind man.	
32 — 35. 37		Baitasda	ditto	Akka	Denounced by Christ, on account of the unbelief of its inha- bitants.
31 — 35. 3		ditto	ditto	The inhabitants of this place sent provisions to the prophet Elisha at Gilgal.—See Baalehalieha.	
33 — 35. 43		Bisan, or Biesan	ditto	ditto	A principal city of the Decapolis.—The bodies of Baal and his three sons were fastened to the walls of this city by the Philistines.
33 — 35. 43		Bisan	ditto	ditto	Under the government of one of Solomon's purveyors.—See above.
32 — 34. 59		ditto	ditto	A fenced city, and a city of the Levites.	
35 — 35. 15		ditto	ditto	The Philistines sent the ark of the covenant to this place.—See Aven.	
30 — 31. 19		Matarieh	ditto	An idolatrous city of Egypt.	
34 — 35. 00		Ain Shema	ditto	Gaza	See Aven.
32 — 35. 22		Shutta	ditto	Akka	The Midianites, &c. fled to this place when pursued by Oiseon.
30 — 33. 4		Teffuh	ditto	Gaza	A boundary town; the South of Judah towards Edom.
33 — 34. 38		ditto	ditto		
33 — 34. 38		ditto	ditto		

Scripture Name.	Classic Name.	Tribe or Province.	Country.	Scripture References.	No. of Map.	Distance and bearing from Jerusalem.	Modern Country.	
BETHSUA.....	Bethsura	Judah.....	Canaan..	2 Chron. xi. 7. XII..	8	s. s. w. ..	Palest..	
BETHUNIM.....	.....	Gad	ditto....	Joshua xiii. 26 XIV..	52	n. n. b. n. ditto....	.....
BESSE.....	Besee.....	Manasseh..	ditto....	1 Sam. xi. 8. IX....	26	n. n. n. ..	ditto....	
BESSEK.....	.....	Judah.....	ditto....	Judges i. 4. XII..	6	s. b. w.	ditto....
BESSEK, or BOSRAH, in the Wilderness.....	Beuseben	ditto....	Deut. iv. 43. XIV..	50	n. b. a.	ditto....	.....
BESOR, or BESOR, Brook of.....	Simoon	ditto....	1 Sam. xxx. 10 XII..	44	w. s. w.	ditto....	.....
BESOR, Wilderness of.....	Simoon	ditto....	1 Sam. xxx. 10 XII..	44	w. s. w.	Syria..	.....
BILHAM, or GATHRIMMON	Manasseh..	ditto....	1 Chron. vi. 70 IX....	26	n. b. w.	ditto....	.....
BILHAM, or Baalah, or Kirjath-jearim, &c.....	Judah.....	ditto....	1 Chron. vi. 29 XII..	8	w.	ditto....	.....
BITHRON, Land of.....	Bethar.....	Manasseh, byd. Jordan	ditto....	2 Sam. ii. 26. XIII..	60	n. n. b. n. ditto....	.....
BITHYNIA.....	.....	Asia Minor.	Asia	1 Peter i. 1. XXIV.	570	n. n. w. ..	Turkey.
BIZJOHNAN	Judah.....	Canaan..	Joshua xv. 23. XII..	45	s. w.	Syria..	.....
BOAN-BEN-REUBEN, or Aben Bohan.....	Benjamin..	ditto....	Joab. xviii. 17. XI....	12	n.	ditto....	.....
BOAR, Field of.....	Judah.....	ditto....	Ezra ii. 3. XII..	8	n.	ditto....	.....
BOCHIM, Stone of.....	Benjamin..	ditto....	Judges ii. 1. XI....	16	n. b. n.	ditto....	.....
BOSCAETH, or Boskath.....	Boscaeth	Judah.....	ditto....	2 Kings xxiii. 1 XII..	16	s. b. w.	ditto....
BOSRA, Rock of.....	Benjamin..	ditto....	1 Sam. xiv. 4. XI....	7	n. w.	ditto....	.....
BOSKATH, or Boscaeth.....	Judea.....	ditto....	Joshua xv. 26. XII..	16	s. b. w.	ditto....	.....
BOSRAH, or Bostra	Moab	ditto....	Jer. xlviii. 24 XIV..	15	n. b. s.	ditto....	.....
BOSRAH, or Bosrah.....	Arabia	Edom.....	Syria....	Gen. xxxvi. 33 XIX..	58	n. n. b. n. Turkey.	.....
BUS (near Tema).....	Edom.....	Canaan..	Jer. xrv. 23. IV....	.....	.....	ditto....	.....
CABBOH	Judah.....	ditto....	Joshua xv. 10. XII..	20	s. w.	Syria..	.....
CABUL	Cabul.....	Asheh	ditto....	Joshua xix. 27 VII..	74	n.	Palest.	
CABUL, Land of.....	Cabul.....	Asheh	ditto....	1 Kings ix. 13. VII..	80	n.	ditto....
CAIN	Judah.....	ditto....	Joshua xv. 57. XII..	.....	.....	ditto....	.....
CALAH.....	Asheh.....	Mesopo..	Genesis x. 11. II....	609	n. n.	Turkey.	.....
CALAH-EPHRAIM, or Calah.....	Judah.....	Canaan..	1 Chron. ii. 24. XII..	30	s. s. w.	Palest.	.....
CALAH'S LAND.....	Judah.....	ditto....	Joshua xv. 13. XII..	30	s. s. w.	ditto....	.....
CALNEH, Calso, or Canneh. Cetesphom.....	Shinah.....	Kingd. of Nimrod	Genesis x. 10. II....	480	n. b. n.	Turkey.	.....
CALNO, Calneh, or Canneh.....	Shinah.....	ditto....	Isaiah x. 9. II....	480	n. b. n.	ditto....	.....
CALVARY, Mount.....	Golgotha.....	Benjamin..	Judea ..	Luke xxiii. 33. XVI..	0	n.	Palest.	
CAPPADOCIA	Cappadocia	AsiaMin.	Acts ii. 9. XXIII.	400	n.	Turkey.	.....
CANON	Manasseh, byd. Jordan	Canaan..	Judges x. 5. XIII..	76	n. n. b. n. Palest..	.....	.....

<i>Lat north.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Previous or Pachide.</i>	<i>Remarks.</i>
33 — 35. 8		ed-Dirweh	Asia ..	Damascus	A fortified city built by Rehoboam.
19 — 36. 11		..... ditto ..	ditto ..	ditto	A boundary town between Gad and Reuben.
23 — 35. 34		..... ditto ..	Akka		At this place the kingdom of Israel was confirmed to Saul.
41 — 35. 17		..... ditto ..	Damascus		At this place Judah defeated the Canaanites and Perizzites, and afterwards cut off the thumbs and great toes of Adoni- beselek.
35 — 36. 12		..... ditto ..	ditto ..	ditto	A city of refuge, and a city of the Levites.
20 — 34. 23		..... ditto ..	Gaza		See Besor.
30 — 34. 23		..... ditto ..	ditto ..	ditto	
24 — 35. 8		..... ditto ..	Akka		A city of the Levites.
43 — 35. 9		..... ditto ..	Damascus		
40 — 35. 0		..... ditto ..	ditto ..	ditto	Joab passed through this place after pursuing Abner.
30 — 38. 30		Kodjali and Boli. ditto ..	Anadoli ..		Paul and Timotheus, after passing through Phrygia and Mysia, assayed to go to this place, but the Spirit suffered them not.
18 — 34. 40		..... ditto ..	Damascus		
47 — 35. 22		..... ditto ..	ditto ..	ditto	See Aben-Bohan.
38 — 35. 20		..... ditto ..	ditto ..	ditto	Here Boaz first saw Ruth, who found favour with him. He afterwards took her to be his wife.
32 — 35. 28		..... ditto ..	ditto ..	ditto	
31 — 35. 19		..... ditto ..	ditto ..	ditto	The birthplace of Jedidah, Josiah's mother.
47 — 35. 12		..... ditto ..	ditto ..	ditto	This rock, and that of Senek, formed a pass, which was called the passage of Michmaah, and here Jonathan and his armour-bearer smote twenty of the Philistines. Afterwards the lot was cast between Saul and Jonathan. — Near this place Samuel anointed Saul to be king over Israel.
1. 31 — 35. 19		..... ditto ..	ditto ..	ditto	See Boacath.
2. 27 — 36. 47		Bosra	ditto ..	ditto	A town of Moab.
1. 53 — 35. 43		el Busaireh	ditto ..	Arabia ...	A city of Edom.
.....		..... ditto ..	ditto ..	ditto	A city in alliance with Tema and the princes of Edom.
1. 35 — 35. 0		..... ditto ..	Gaza		
1. 0 — 35. 0		..... ditto ..	Akka		
1. 10 — 36. 20		..... ditto ..	ditto ..	ditto	Given by Solomon to Hiram king of Tyre, for six score talents of gold.
.....		..... ditto ..	Damascus		
1. 20 — 43. 40		Aklat	ditto ..	Ajjesirah .	Built by Asahar.
1. 15 — 35. 5		..... ditto ..	Damascus		Here Henron, one of the judges of Israel, died.
1. 15 — 35. 5		..... ditto ..	ditto ..	ditto	Caleb's field and tomb.
2. 50 — 45. 0		Modain	ditto ..	Bagdad ..	A city built by Nimrod.
2. 50 — 45. 0		Modain	ditto ..	ditto	See above.
.....		..... ditto ..	Damascus		This was the common place of execution in Judæa, and here Christ was crucified.
1. 20 — 35. 20		Boam	ditto ..	Anadoli ..	A country visited by St. Paul.
2. 53 — 35. 7		..... ditto ..	Damascus		Jair, a judge of Israel, buried here.

Scripture Name.	Class Name	Tribe or Province.	Country.	Scripture Reference	No. of Map	Distance and bearing from Jerusalem.	Modern Country
CANA OF Galilee, or KANAH.	Cana	Zebulon	Canaan..	John ii. 11.	VIII..	69 n. b. e.	Palest.
CANAAN	Chanaan	Ham	Canaan & Phenicia	Genesis x. 6. III. V.			Turkey
CANAANITES	Canaan	Ham	Genesis xv. 21. III.				Palest.
CANAN	Shinah	Kingd. of Nimrod.	Ezek. xxvii. 23. II.		80 n. b. e.		Turkey.
CAPHERNAUM	Caphar-Nahum, Capharnon ..	Naphtali ..	Canaan..	Mark i. 21.	VII ..	70 n. b. e.	Palest.
CAPHARJANA, or Jabneh.	Naphtali ..	ditto	2 Chron. xxvi. 4. VII.		77 n. n. e.	ditto.	
CAPHAR-SOROK	Dan	ditto	Judges xvi. 4. XI.		24 s. w.	ditto.	
CAPHTOR, Land of.	Egypt.	Mizraim ..	Ham	Deut. ii. 23. ..	I. IV.	230 w. a. w. ..	Egypt
CAPHTORIM	Egypt.	Mizraim ..	ditto	Genesis x. 14. I. IV.		230 w. a. w.	ditto.
CARCHEMESH	Circium	Padan-Aram	Mesopo. Jer. xli. 2. ..	II.	300 s. e. b. e.		Turkey.
CARIA	Caria	Asia Minor	ditto	1 Mac. xv. 22.	XXIII.	470 n. w.	ditto.
CARIA, Sea of.	Caria	Asia Minor	ditto	1 Mac. xv. 23.	XXIII.	470 n. w.	Mediterr.
CARMEI	Carmelia	Judah	Canaan..	1 Sam. xiv. 2. XII.		30 s. b. e.	Palest.
CARMEI, Mt.	Judah	ditto	1 Sam. xxv. 2. XII.			30 s. b. e.	ditto.
CARMEI	Issachar.	ditto	Joshua xv. 55. IX.			55 n. b. w.	ditto.
CARMEI, Mount	Carmelus, Mt.	Issachar.	ditto	1 Kgs. xviii. 19. VIII.		67 n. b. w.	ditto.
CARMEI, Vale of	Carmelus V.	Zebulon	ditto	Micah vii. 14.	VIII..	55 n. b. w.	ditto.
CARNAIM, or Ashtaroth-Karnaim	Carnion, or Capitolias	Manasseh, by d. Jordan	ditto	Genesis xiv. 6. XIII.		74 n. e.	ditto.
CASIPHIA.....	Hircania	Parthia	Media ..	Ezra viii. 17.	II.	575 n. s. b. e.	Persia.
CASIPHIA, Sea of	Hircanian Sea.	Media	Casiphia.	Ezra viii. 17.	II.	560 n. e.	ditto.
CASLUHIM	Egypt.	Ham	Gen. x. 14.	I.		200 s. w. b. w.	Egypt.
CEDRON, or Kidron, Vale of.	Judah and Benjamin.	Canaan..	John xviii. 1.	XI.		20 n. b. s.	Palest.
CEDRON, or Kidron, Brook of.	Cedron	ditto	John xviii. 1.	XI.		20 n. b. s.	ditto.
CEDRON, or Kidron, Fields of.	ditto	ditto	2 Kings xxiii. 4. XI.			20 n. b. s.	ditto.
CENCHREA	Kenchries	Greece	Corinth.	Acts xviii. 18.	XXIII.	702 n. w. b. w.	Greece.
CESAREA, Philippi	Phœas	Naphtali ..	Canaan..	Matt. xvi. 13.	VII.	82 n. b. e.	Palest.
CESAREA	Cesarea-Palestina vel Turris Stratonis	Manasseh on this side Jordan.	ditto	Acts x. 24.	IX.	49 n. w. w.	ditto.
CHALDEA, or Babylonia.	Chaldea.....	Aram	Shem	Dan. xi. 24.	II.	450 n.	Turkey.
CHALDEANS	Chaldea.....	Aram	ditto	Dan. ix. 1.	II.	450 n.	ditto.
CHABOR, or Habor	Chabor	Chaboras ..	Media ..	1 Chron. v. 26. II.		725 n. e. e.	Persia.

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalic.</i>	<i>Remarks.</i>
32. 46 — 35. 29		Cane Galli, Ko- pher Kenna ..	Asia .. Akka		At this place our Saviour performed his first miracle by turning the water into wine.
		..... Palestine	ditto .. Syria		The scene of the principal events recorded in Scripture history.
		ditto .. Gaza		
32. 50 — 45. 0		Modain	ditto .. Bagdad ..		See Calneh.
32. 55 — 35. 4		Tai-Hboom	ditto .. Akka		The place where Christ commenced his public ministry.
32. 59 — 35. 44		ditto .. ditto		
31. 33 — 34. 54		ditto .. Gaza		The residence of Deilah, before she became the wife of Samson.
33. 20 — 31. 0		Bahari	Africa Bahari		
33. 20 — 31. 0		Bahari	ditto .. ditto		
34. 50 — 40. 50		Kirkisrah	Asia .. Aljesirah ..		Besieged and taken by Nebuchadnezzar.
37. 10 — 29. 15		Aydia	ditto .. Aydia		The coast visited by St. Paul.
37. 10 — 29. 15		ditto .. Levant ..		Salied over by St. Paul.
31. 18 — 35. 28		ditto .. Damascus ..		Here Nabal had possessions, and Abigail his wife sent presents, as a peace offering, unto David.
31. 18 — 35. 28		ditto .. ditto		
32. 40 — 35. 10		ditto .. Akka		
32. 51 — 35. 3		ditto .. ditto		On this mount Elijah proposed a test to the priests of Baal to ascertain who was the true God, and Elijah was answered by God, to the confusion of those priests. He afterwards slew them at the brook Kishon.
32. 40 — 35. 10		Carmel	ditto .. ditto		
32. 44 — 35. 9		El-Mezerib	ditto .. Damascus ..		The Bophains were smitten at this place by Chedorlaomer.
33. 30 — 43. 30		Mazanderan, &c. ..	ditto .. Ghilan ..		The country from whence Ezra brought the Nethinims to Jerusalem.
40. 30 — 51. 30		Caspian Sea	ditto .. Casp. Sea ..		
30. 0 — 32. 0		Africa Bahari ..		A colony of the descendants of Ham.
31. 40 — 35. 35		Asia .. Damascus ..		
31. 40 — 35. 35		ditto .. ditto		David, in fleeing from Jerusalem before Absalom, his son, passed over this brook; and Christ crossed it to enter the garden where Judas was to betray him.
31. 40 — 35. 35		ditto .. ditto		To this place the idolatrous images and vessels were taken from the temple at Jerusalem and destroyed by order of Josiah.
37. 43 — 31. 18		Kenkri	Europe Morea ..		The port of Corinth, where St. Paul performed his vow.
33. 15 — 35. 43		Banias	Asia .. Akka		Here our Saviour revealed himself to his disciples.
32. 32 — 34. 56		Kaisaria	ditto .. ditto		Here Peter preached the gospel to Cornelius and his household.
32. 0 — 45. 0		Irak Arebl	ditto .. Bagdad ..		This was the place where Daniel prophesied.
32. 0 — 45. 9		Irak Arebl	ditto .. ditto		
35. 0 — 43. 49		Abhar	ditto .. Ajemi		A place of captivity under Tilgath-pilneser.

<i>Scripture Name.</i>	<i>Class Name.</i>	<i>Title or Precursor.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No of Pop.</i>	<i>Distance and Bearing from Jerusalem.</i>	<i>Modern Country.</i>	
CHABRAH, or HAPAR.....	Chabrah.....	Padan-Aram	Mesopo.	Acts vii. 2....	II....	370 n. n. b. n.	Turkey.	
CHABRAH, River	Chaboras	Padan-Aram	ditto	Esck. I. 1	II....	300 n. n.	ditto....	
CHENOSH..... &.....	Benjamin ..	Canaan..	I Kings xi. 7..	XL....	1 n. n.	.....	Palest.
CHENFEAR-NAAMONHAI ..	Benjamin ..	ditto	Josh. xviii. 24.	XL....	15 w.	.....	ditto....
CHERPHINAH	Benjamin ..	ditto	Josh. xviii. 26.	XL....	15 w. n. w.	.....	ditto....
CHERETHIMS, or Cherithims.....	Simeon	ditto	Esck. xiv. 16.	XIX....	60 a. w. b. w.	.....	ditto....
CHERETHITES, or Cherithims.....	Simeon	ditto	Zeph. ii. 4....	XIX....	60 a. w. b. w.	.....	ditto....
CHERITH, Brook of	Carith.....	Ephraim ..	ditto	I Kings xvii. 3	XL....	2 n. n.	ditto....
CHESALON, or Mount Heres.....	Dan	ditto	Joshua xv. 10.	XL....	16 w. n. w.	.....	ditto....
CHESIL.....	Judah	ditto	Joshua xv. 30.	XII....	37 w. a. w.	.....	ditto....
CHESULLOTH, or Chisloth-Tabor.....	Chellus, Xaloth. Zebulon ..	ditto	Joshua xix. 18.	VIII....	56 n. b. n.	.....	ditto....
CHESIL, or Chesib	Judah	ditto	Gen. xxxviii. 5	XII ..	16 a. w.	.....	ditto....
CHILMAD	Mesopotamia	Shinar..	Esck. xlvii. 23.	II....	450 n. n.	.....	Turkey.
CHINHAM.....	Judah	Canaan..	Jer. xli. 17 ..	XII ..	10 a. n. b. a.	.....	Palest.
CHINNEBETH, Chinne-roth, Cinneroth, Cinnereth, or Tiberias, Lake of Genesareth, &c.	Tiberias.....	Naphtali ..	ditto	Num. xxxiv. 11 Mark vi. 48.	VII....	64 n. b. n.	ditto....	
CHINNEBETH, Chinne-roth, &c.	Tiberias.....	Naphtali ..	ditto	Joshua xi. 2.	VII ..	64 n. b. n.	ditto....	
CHIOS, Isle	Chios.....	S. of Elisahah	Off. Lydia	Acts xx. 15 ..	XXIII.	500 n. w.	Levant.	
CHISLOTH-TABOR, or Chesulloth	Chellus, Xaloth. Zebulon ..	Canaan..	Joshua xix. 12.	VIII....	56 n. b. n.	.....	Palest.
CHITTIM, or Kittim.....	Italia.....	Kittim.....	Javan ..	Isaiah xliii. 1	I.....	1100 n. w. b. w.	Italy & Greece.	
CHITTIM, Coast of	Cyprus Isle ..	Kittim.....	Javan ..	Num. xxiv. 24	I.....	1100 n. w. b. w.	Levant.	
CHITTIM, Isles of.....	.....	Kittim.....	Javan ..	Esck. xxvii. 6	I.....	.....	Mediter.
CHOR-ASHAN, or Ashan ..	.....	Simeon	Canaan..	I Sam. xxi. 20	XII ..	20 w. b. a.	Palest.
CHORASIN, Bethsaida, or Julias.....	Julias.....	Manasseh, byd. Jordan	ditto	Luke x. 13 ..	XIII ..	72 n. n.	ditto....	
CHUR, or Berothai	Barathena.....	Syria	Ezekiah ..	I Chron. xviii. 5	XIX....	130 n. n.	ditto....	
CILICIA.....	CiliclaCampres- tris .....	.....	Asia	Acts xv. 23 ..	XXIII.	230 n. b. n.	Turkey.
CILICIA, Sea of.....	Anlon Ciliclus .	Great Sea ..	.....	Acts xxvii. 5 ..	XXIII.	200 n. n. w.	Mediter.
CITY OF PALM TREES, or Jericho	Hierachus.....	Benjamin ..	Canaan..	Judges iii. 13.	XL....	17 n. n.	Palest.	
CLAUDA, Isle of.....	Gaudos	Great Sea ..	Adria ..	Acts xxvii. 16.	XXIII.	500 w. n. w.	Mediter.	
CNIDUS.....	Cnidus Prom....	Caria	Asia	Acts xxvii. 7 ..	XXIII.	405 n. w. b. w.	Turkey.	

<i>Lat. north</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalik.</i>	<i>Remarks.</i>
30 — 29. 20		Hartan	Asia ..	Diar-Mod- zar	Here Abraham sojourned, and received the command to go to Canaan.
42 ..		Khabour	ditto ..	Aljesirah ..	Near this place Esekziel saw his first vision. It was also a place of captivity.
		ditto ..	Damascus ..	A place of idol worship, built by Solomon.
47 — 35. 3		ditto ..	Gaza .....	.....
53 — 35. 8		ditto ..	ditto .....	.....
30 — 34. 20		ditto ..	ditto	A nation of the Philistines who were plundered by the Amalekites, and whom David afterwards nearly destroyed.
30 — 34. 20		ditto ..	ditto	See Charithima.
2 — 35. 25		Wody el Farah ..	ditto ..	Damascus ..	Here Elijah was fed by the ravens.
51 — 34. 59		ditto ..	Gaza .....	.....
29 — 34. 43		ditto ..	ditto .....	.....
41 — 35. 31		Eksall	ditto ..	Akka .....	.....
34 — 35. 5		ditto ..	Damascus ..	The birthplace of Shelah, the son of Judah.
0 — 45. 0		ditto ..	Aljesirah ..	.....
35 — 35. 25		ditto ..	Gaza	The residence of Chimham, the son of Barailai.
49 — 35. 36		Bahr el Tabaria ..	ditto ..	Akka	On this sea, and on the coasts thereof, Christ wrought many miracles, and here Peter got out of the ship, and walked on the water at the bidding of Christ; here also the storm ceased by his command.
49 — 35. 36		Tabaria	ditto ..	ditto	A fenced or fortified city.
15 — 25. 0		Seio	ditto ..	Archipela ..	An island where St. Paul touched at in his voyage to Miletus.
41 — 31. 31		Eksall	ditto ..	Akka .....	.....
0 — 15. 0		Italy	Europe .....	.....	A colony of Kittim.
0 — 15. 0		Cyprus	Asia ..	Sea of Cl- licia ..	.....
		Europe Archipela. & Asia	.....	.....
0 — 34. 47		Asia ..	Gaza	To the people of this city David sent part of the spoil taken from the Amalekites.—See Besor.
45 — 35. 45		Bastykha	ditto ..	Damascus ..	See Bethsaida.
45 — 37. 25		ditto ..	ditto	David took the shields of gold from the inhabitants of this place, after conquering Hadadesser, king of Zobah.
30 — 34. 45		Itachili	ditto ..	Itachili ..	A country visited by St. Paul, and the place of his nativity.
45 — 33. 20		ditto ..	Levant ..	.....
54 — 35. 57		Rah	ditto ..	Damascus ..	The Israelites discomfited at this place by Eglon, king of Moab, for their disobedience.
50 — 34. 0		Cauda	Europe Levant ..	.....	An island under which St. Paul sailed with some danger, on his voyage to Rome.
48 — 27. 15		Krio, Cape	Asia ..	Anadolli ..	.....

Scripture Name.	Classic Name.	Title or Province.	Country.	Scripture Reference.	No. of Pop.	Distance and bearing from Jerusalem.	Modern Country.
COLOSSE	Colossum	Phrygia	Asia	Col. i. 2	XXIII.	461 n. w.	Turkey.
COOS, Isle of	Coë, or Co	Ægean Sea. Lo of Coos	Lo of Coos	Acts xxi. 1	XXIII.	500 n. w. b. w.	Levant.
CORINTH	Corinthus	Corinth	Greece	Acts xviii. 1	XXIII.	706 n. w. b. w.	Greece.
CRET, Isle of	Creta I.	Adria	Great Sea	Acts xviii. 7	XXIII.	500 w. n. w.	Mediterr.
CUSH	Arabia	Arabia	Arabia	Genesis x. 10. II.	II.	.....	Turkey.
CUSH, of Ethiopia	Margiana	Ham	Isalah xi. 11. II.	II.	1296 n. n. e. ....	.....	Tartary.
CUTH, or Cutha	Coethianaa, or Cœtæ	Armenia	Shem	2 Kings xvi. 30 II.	II.	1000 n. n.	Russia.
CUTHA, or Cuth	Ditto	Armenia	Shem	2 Kings xvi. 34 II.	II.	1000 n. n.	ditto.
CYPRUS, Isle of	Cyprus .....	.....	Great Sea	Acts iv. 36; v. 5	XXIII.	220 n. w. b. n.	Mediterr.
CYRENE	Cyrenaica	Ham	Lybia	Acts ii. 10.	IV.	680 w.	Barbary.
DABARATH, or Dabareth .....	.....	Issachar	1 Chron. vi. 72. IX.	IX.	53 n. n. e. ....	.....	Palest.
DABARAH, or Dabarath .....	.....	Issachar	ditto	Joshua xix. 13. IX.	IX.	82 n. n. e.	ditto.
DABBAHETH	Dabbaseth	Sebalon	ditto	Joshua xix. 11. VIII.	VIII.	86 n. b. w.	ditto.
DALMANUTHA .....	.....	Manasseh, byd. Jordan	ditto	Mark viii. 10.	XIII.	61 n. n. e.	ditto.
DALMATIA	Dalmatia .....	.....	Illyria	2 Tim. iv. 10.	XXIII.	1010 n. w.	Turkey.
DAMASCUS	Damascus	Damascus	Syria, or Aram.	Genesis xiv. 15.	XIX.	122 n. n. b. n.	Syria.
DAMASCUS, Country of	Damascus	Damascus	ditto	1 Kings xi. 24.	XIX.	122 n. n. b. n.	ditto.
DAMASCUS, Wilderness of. Trachonitis	Damascus	ditto	1 Kings xix. 15.	XIX.	90 n. w. ....	.....	ditto.
DAN, Tribe of .....	.....	Judea	Canaan	Joshua xix. 48.	XI.	25 w.	Palest.
DAN, Part of	Panasa	Naphtali	ditto	Joshua xix. 47.	XI.	90 n. b. n.	ditto.
DAN, Laish, Leishem, Laish, or Caesarea-Philippi.	Lecum, Panasa.	Naphtali	ditto	Genesis xiv. 14.	VII.	92 n. b. n.	ditto.
DAN-JAAN .....	.....	Naphtali	ditto	2 Sam. xxiv. 6.	VII.	97 n. b. n.	ditto.
DANNE .....	.....	Judah	ditto	Joshua xv. 49.	XII.	45 n. w.	ditto.
DAVID, City of	Lion	Judah	ditto	Neh. iii. 15.	XVI.	.....	South part of Jerusalem .. ditto.
DEAD SEA, Salt Sea, Sea of the Plain, or of Sodom and Gomorrah	L. Asphaltites, or Marc Mortuum.	Judah	ditto	Joah. xv. 2.	XII.	30 n. b. s.	ditto.
DEBIR	Dabir	Gad	ditto	Joah. xiii. 26.	XIV.	29 n. n. b. n.	ditto.
DEBIR, or Kirjath-aspher, or Kirjath-sannah .....	.....	Judah	ditto	Joshua xv. 49.	XII.	25 n. b. w.	ditto.
DECAPOLIS	Batanea	Manasseh, byd. Jordan	ditto	Matt. iv. 25.	XIII. & XIV.	.....	n. n. e. ditto.

<i>Lat. and Long.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalik.</i>	<i>Remarks.</i>
43 — 28. 32 Kouco.....	Asia ..	Anadoli ..		
45 — 27. 5 Zia, Isle.....	ditto ..	Archipela.....		
43 — 28. 5 Corinth	Europe	Morea....		Here St. Paul became acquainted with a certain Jew named Aquila. And at this place he declared that he would henceforth go to the Gentiles.
18 — 24. 45 Candia	ditto ..	Levant ...		
0 — 22. 0	Asia ..	Arabia ...	Colony of Ham.	
30 — 61. 30 Catha Balkh ..	ditto ..	Balkh....	Colony of Shem.	
0 — 47. 0 Georgia	ditto ..	Georgia..	A place of idol worship.	
0 — 47. 0 Georgia	ditto ..	ditto.....	Ditto.	
15 — 33. 15 Cyprus	ditto ..	Levant ...		The birthplace of Barnabas.—Here Ananias and Sapphira were struck dead.
35 — 21. 40 Cipria, or Kipros	Africa .	Barca		The birthplace of Simon the Cyrenean.
35 — 35. 38 Daboury.....	Asia ..	Akka		A city of the Levites.
35 — 35. 38 Daboury.....	ditto ..	ditto		Ditto.
43 — 35. 3	ditto ..	ditto		A boundary town of Zebulon.
42 — 35. 46	ditto ..	Damascus		Visited by our Saviour, after he had performed the miracle of the loaves and fishes.
39 — 18. 45 Croatia	Europe	Albania..		Here Titus ministered the gospel.
26 — 35. 22 Demeak, or El-Sham	Asia ..	Damascus		Near here Abram defeated the combined armies under Chedorlaomer, and afterwards received the promise of a son. It was near this place also that Saul was miraculously converted.
0 — 36. 0 Damascus	ditto ..	ditto		
50 — 35. 40 Haouran	ditto ..	ditto		
50 — 34. 50 ..	ditto ..	Gaza		One of the twelve tribes of Israel.
15 — 35. 40 Banias	ditto ..	Damascus		A part of Naphtali, given to the tribe of Dan, situated near the springs of Jordan.
16 — 35. 43 Tel el-Kadi. ...	ditto ..	Akka.....		Here Abram rescues Lot, his brother's son, from the hands of Chedorlaomer.—See also Damascus.
21 — 35. 43	ditto ..	ditto		
15 — 34. 41	ditto ..	Damascus		A city in the mountains of Judah.
.....	ditto ..	ditto		The southern part of Jerusalem, which was built by David.
30 — 35. 40 El-Motanah, or Bahral Loust.	ditto ..	ditto		This was formerly the plain of Jordan, and was chosen by Lot as his inheritance; it was the most beautiful valley in the land; but was, with all its towns, afterwards destroyed by fire and brimstone from heaven, in consequence of the grievous sin of the inhabitants; after which it became a stagnant water.
2. 2 — 35. 46	ditto ..	ditto		A fenced city.
1. 22 — 25. 12	ditto ..	ditto		A city taken by Joshua, and afterwards assigned to the Levites.
.....	Djolan.....	ditto ..	ditto	A country visited by our Saviour.

Scripture Name.	Class Name.	Title or Province.	Country.	Scripture Reference.	No. of Map.	Distance and Bearing from Jerusalem.	Notes.
DEBAN	Daden	Ramath	Ham	Genesis x. 7. I	1200 s. w. b. w.	Arabia	
DEBANIM, or Dodanim ..	Italia	Kittim	Javan ..	Isaiah xxi. 13. I	1200 s. w. b. w.	Greece & Ital	
DEBE	Lycouolia	Lycouolia ..	Asia	Acts xiv. 20. XXIV.	345 s. w. w.	Turkey	
DIBLATH, Diblatha, or Almon-Diblathaim	Diblathal	Reuben	Canaan.	Ezek. vi. 14. IV.	44 s. b. s.	Syria	
DIBLAYHA, Almon-Diblathaim, or Dibleth.	Diblathal	Reuben	ditto	Ezek. vi. 14. IV.	44 s. b. s.	ditto	
DIBON, or Dimon.	Dibon.	Gad	ditto	Num. xxi. 30. XIV.	40 s. b. w.	Palest.	
DIBON-GAD	Reuben	ditto	ditto	Num. xxxiii. 46. IV.	43 s. b. s.	ditto	
DIBON, Plains of	Reuben	ditto	ditto	Joshua xiii. 17. XIV.	40 s. s. s.	ditto	
DIKLAN	Joktan	Arphaxad ..	Gen. x. 27. I.	33 s. b. s.	Perma		
DIMNAN	Damna	Eboulon	Canaan.	Joshua xxi. 36. VIII.	60 s. b. s.	Palest.	
DIMON, or Dimonah	Judah	ditto	Isaiah xv. 9. XII.	33 s. b. s.	ditto		
DIMON, Waters of	Judah	ditto	Isaiah xv. 9. XII.	33 s. b. s.	ditto		
DIMON, or Dibon.	Moab	Arabia	Isaiah xv. 9. XIV.	36 s. s.	ditto		
DIMONAN, or Dimon	Judah	Canaan.	Joshua xv. 23. XII.	33 s. b. s.	ditto		
DIMONAN	Edom	Arabia	Gen. xxxiv. 32. IV.	110 s. b. s.	Arabia		
DIMONAN, or Esion-Geber.	Beralece	Moab	Dent. i. 1. XIX.	120 s. w.	ditto		
DODANIM, or Dodanim ..	Italia	Kittim.	Javan ..	Genesis x. 4. I	1200 s. w. b. w.	Naples & More	
DOPNAN	Param	Arabia	Num. xxxiii. 12. IV.	210 s. s. w.	Arabia		
DOR, or Nephath-dor	Dora, Thora.	Manasseh ..	Canaan.	Joshua xvii. 11. IX.	54 s. s. w.	Palest.	
DOR, Regions of	Dora	Manasseh ..	ditto	1 Kings iv. 11. XVIII.	54 s. s. w.	ditto	
DOTHAN	Manasseh ..	ditto	Gen. xxxvii. 17. IX.	46 s. w. s.	ditto		
DUMAH	Dumatha	Judah	ditto	Isaiah xxi. 11. XII.	31 s. b. w.	ditto	
DUNE GATE	Judah	Jerusalem.	Nehem. iii. 13. XVI.	0 s. s.	ditto		
DURA, Plain of	Dura	Assyria	Babylonia.	Daniel iii. 1. II.	375 s.	Turkey	
EAST COUNTRY	Mesopotamia ..	Padan-Aram ..	Aram, or Syria.	Genesis xiv. 6. II.		Media & Persia	
EAST SEA, Dead Sea, Salt Sea, Sea of the Plain, or of Sodom & Gomorrah.	L. Asphaltites, or Mortuum ..	Judah	Canaan.	Ezek. xlviii. 18. XII.	30 s. b. s.	Syria	
EBAL, Mount	Ephraim ..	ditto	Joshua viii. 30. X.	27 s. b. s.	Turkey		
EBERZER, Stone called.	Benjamin ..	ditto	1 Sam. vii. 12. XI.	3 s. w.	Palest.		
EBER	Belah	Arphaxad ..	Genesis x. 24. I.		Perma		
EBRONAN	Abiar Allana.	Ein	Arabia ..	Num. xxxiii. 34. IV.	145 s. b. w.	Arabia	
ED	Benjamin ..	Canaan.	Joshua xxii. 34. XI.	22 s. s. s.	Syria		

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashah.</i>	<i>Remarks.</i>
0 — 57.	0	Omanu	Asia ..	Omanu ..	A colony of Cush.
0 — 15.	0	Italy and Greece	Europe		A colony of Javan.
30 — 23.	0	Seugla	Asia ..	Anadoli ..	Visited by St. Paul immediately after he was stoned.—See Antioch.
33 — 35.	5	.....	ditto ..	Damascus	See Almon-Diblahaim.
36 — 35.	5	.....	ditto ..	ditto	Ditto.
0 — 35.	14	Diban	ditto ..	ditto	A fenced or fortified city.
31 — 35.	4	Diban	ditto ..	ditto	A station of the Israelites.
30 — 35.	.....	Koura	ditto ..	ditto .....	.....
15 — 35.	30	.....	ditto ..	Irak & Khorassan	A colony of Joktan.
43 — 35.	35	.....	ditto ..	Akka	A city of the Levites.
15 — 35.	30	.....	ditto ..	Damascus .....	.....
15 — 35.	30	.....	ditto ..	ditto .....	.....
30 — 35.	45	.....	ditto ..	ditto	See Diban.
15 — 35.	30	.....	ditto ..	ditto .....	.....
0 — 35.	30	.....	Edom		The city of Bela, the son of Beor, king of Edom.
50 — 32.	5	Meenah-el-Dee- hab	Asia ..	Tehaml ..	See Esion Geber.
0 — 13.	0	Italy and Greece	Europe		A colony of Javan.
37 — 23.	22	.....	Asia ..	El-Tieh ..	A station of the Israelites.
28 — 34.	57	Tortoura	ditto ..	Akka	One of the thirty-one kingdoms subdued by Joshua; also a border town of Issachar and Asher.
38 — 34.	47	.....	ditto ..	ditto	A district under the purveyors of Abinadah, who took Taphath, a daughter of Solomon, to be his wife.
31 — 35.	35	.....	ditto ..	ditto	Here Joseph was sold by his brethren to the Ishmaelites; and here the army which came to take Elisha was smitten with blindness.
17 — 35.	9	Dumathalgandel	ditto ..	Damascus .....	.....
.....	.....	.....	ditto ..	ditto	An eastern gate of Jerusalem, repaired under Nehemiah, by Malchiah, the son of Rechab.
50 — 42.	40	Dour, or Doreah. ditto ..	IrakArabi		Here Nebuchadnezzar set up a colossal image of gold, (90 cubits, or 90 feet high) and for refusing to worship this image, Shadrach, Meshach, and Abednego, were by his command cast into a fiery furnace, but were miraculously preserved.
.....	.....	Al-gesirah	ditto ..		The country from whence Abram came.
30 — 35.	40	Bahr-el-Lout	ditto ..	Damascus	See Dead Sea.
13 — 35.	23	.....	ditto ..	ditto	Here Moses pronounced twelve curses; and here also Joshua erected an altar for burnt-offerings, after the destruction of the inhabitants of Ai.
50 — 25.	17	.....	ditto ..	ditto	Here the Israelites defeated the Philistines.
.....	.....	.....	ditto ..	Khorassan	A colony of Arphaxad.
27 — 34.	35	Est-el-acaba	ditto ..		A station of the Israelites.
53 — 25.	44	.....	ditto ..	Damascus	An altar erected by the Israelites, in testimony of their promise to worship the Lord God.

<i>Scripture Name.</i>	<i>Clan or People.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Map.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Miles East.</i>
ELLASAR, Telassar, or Tel-harra, &c.....	Sharra	Aram-Naharaim.....	Armenia.	Gen. xiv. 1... II....	600 n. n. b. n.	Turk	
ELON, or Elon-beth-hanan	Dan	Canaan..	Joshua xix. 43 XI....	27 w. b. s.	Syria,		
ELON-BETH-HANAN, or Elon	Dan	ditto	1 Kings iv. 9. XI....	27 w. b. s.	Pales		
ELOPH, or Elath, &c.	Elana, Ailath.	Arabia..	1 Kings ix. 26. XIX....	128 s. w. b. w.	Turk		
EL-PARAN	Pharan	Paran	Gen. xiv. 6... IV....	160 s. s. w.	Arab		
ELTEKEH, or Eltekeah	Dan	Canaan..	Joshua xix. 44. XI....	22 w.	Pales		
ELTEKON	Benjamin	ditto	Joshua xv. 59. XI....	8 n. b. w.	ditto.		
ELSOLAD, or Tolad	Simeon	ditto	Joshua xv. 30. XI....	24 w. s. w.	ditto.		
ENNAVS	Nicopolis	Benjamin ..	ditto	Leke xxiv. 13. XI....	8 n. w.	ditto.	
ENAM.....	Judah	ditto	Joshua xv. 34. XI....	14 s. b. n.	ditto.		
ENAM, or HAZEN-ENAM....	Enan	Naphtali ...	ditto	Num. xxxiv. 9. VII..	94 n. b. n.	ditto.	
ENDOR	Endor	Issachar....	ditto	1 Sam. xxviii. 7. IX....	49 w. b. n.	ditto.	
EN-EGLAIM, or Eglaim ..	Agaila, or Agailim	Moab	Arabia..	Ezek. xivii. 10. IV....	70 n. b. s.	Arab	
ENGANNIM	Judah	Canaan..	Joshua xv. 34. XII..	28 s. w. b. s.	Pales		
ENGANNIM, or Anem	Issachar....	ditto	Joshua xxi. 29. IX....	45 w. n. w.	ditto.		
ENGEDI, or Haseon-tamar.....	Engaddi	Judah	ditto	1 Sam. xxviii. 29. XII..	23 s. b. n.	ditto.	
ENHADDAH	Issachar	ditto	Joshua xix. 21. IX....	43 n. n. w.	ditto.		
EN-HAZKONE	Simeon	ditto	Judges xv. 19. XI....	25 s. w. b. w.	ditto.		
EN-HAZOR	Naphtali ...	ditto	Joshua xix. 37. VII..	82 n. b. n.	ditto.		
EN-HISPHAT, of Kadesh ..	Kedes.....	Edom	Arabia..	Gen. xiv. 7... IV....	55 s. w.	Arab	
ENON, or Enon.....	Enon.....	Manasseh ..	Canaan..	John iii. 23. IX....	46 n. n. b. n.	Pales	
ENRIMMON, Oin, or Ain.	Simeon	ditto	1 Chron. iv. 22. XII..	24 s. w. b. w.	ditto.		
ENROSEL	Benjamin ..	ditto	1 Kings i. 9... XVI..	0 s. n.	Jeru		
ENSHENEN	Benjamin ..	ditto	Joshua xv. 7... XI....	3 s. n.	Pales		
EN-TAPPUAN	Ephraim....	ditto	Joshua xvii. 7. X....	26 n. n. b. n.	ditto.		
EPHES-DAMMIN, or Pas-dammim	Judah	ditto	1 Sam. xvii. 1. XII..	11 w. s. w.	ditto.		
EPHESUS	Ephesus	Lydia	Asia	Acts xix. 1... XXIII.	535 n. w.	Turk	
EPHRAIM, Tribe of	Samarita....	Canaan..	Joshua xvi. 8. X....	25 n. b. w.	Pales		
EPHRAIM, Mount.....	Ephraim....	ditto	Judges ii. 9... X....	25 n. b. w.	ditto.		
EPHRAIM, Wood of.....	Gad	ditto	2 Sam. xviii. 6. XIII..	55 n. n. b. n.	ditto.		
EPHRAIM, Ephraim, or Ephron	Ephraim....	ditto	John xi. 54... X....	12 w. n. b. n.	ditto.		

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Produce or Fetichs.</i>	<i>Remarks.</i>
2. 0 — 43. 0		Asia ..	Armenia ..		One of the confederate kingdoms destroyed by Abram.
1. 42 — 31. 48		ditto ..	Georgia ..		Under the control of one of Solomon's purveyors.
1. 42 — 31. 48		ditto ..	Gaza		See above.
2. 30 — 34. 50		Akaba	ditto ..	Arabia ...	See Elath.
1. 6 — 34. 49		Param	ditto ..	El-tieh ..	The Horites defeated by Chedorlaomer.
1. 46 — 34. 41		ditto ..	Gaza		A city of the Levites
1. 46 — 35. 38		ditto	ditto		
1. 23 — 34. 44		ditto ..	Damascus		
1. 43 — 35. 12		ditto ..	Gaza		A village near Jerusalem, to which two of the disciples were journeying on the day of the resurrection of Christ, when he unexpectedly appeared to and talked with them.
1. 23 — 35. 22		ditto ..	Damascus		
1. 19 — 35. 39		ditto ..	ditto		A boundary town.
2. 33 — 35. 33		Denow	ditto ..	Akka	Saul terrified by the host the Philistines had raised against him, came to this place and invoked a woman, who was a witch, to raise Samuel, who appeared, and announced to Saul that Israel should fall into the hands of the Philistines, and he and his sons should die on the morrow.
1. 36 — 35. 35		ditto ..	Damascus		
1. 26 — 34. 57		ditto ..	Gaza		
2. 23 — 35. 28		ditto ..	Akka		A Levitical city.
1. 29 — 35. 27		Ain Tidy	ditto ..	Damascus	David, being pursued by Saul, took refuge in a cave near this place. Here Saul also fell into his hands, but he spared his life, and only cut off the skirt of his robe.
2. 26 — 34. 37		ditto ..	Akka		
1. 29 — 34. 48		ditto ..	Gaza		Here Samson slew 1000 men with the jaw-bone of an ass, after which God clave a hole in the jaw, from whence Samson obtained water to refresh himself.
1. 9 — 36. 31		Ain-Hemouri	ditto ..	Akka	A fortified or fenced city.
1. 0 — 35. 10		ditto ..	Gaza		Abram returned to this place, and smote the Amalekites.
2. 27 — 35. 46		ditto ..	Akka		Here John baptized.
1. 27 — 34. 51		ditto ..	Gaza		
1.		ditto ..	Damascus		Here Adonijah, the son of Haggith, usurped the kingdom of David; and here he was afterwards slain by order of Solomon.
1. 45 — 32. 23		ditto ..	ditto		A boundary town of Judah.
2. 9 — 35. 34		ditto ..	ditto		Ditto of Manasseh and Ephraim.
1. 45 — 35. 4		ditto ..	ditto		Station of the Philistines during the rencontre between David and Goliath.—See Azekah, or Shochoh.
2. 45 — 27. 15		Ayasoolook	ditto ..	Aydin....	One of the seven churches of Asia.
2. 10 — 35. 15		ditto ..	Gaza and Damascus		One of the twelve tribes of Israel.
2. 0 — 35. 0		ditto ..	Damascus		Here Joshua, the son of Nun, had an inheritance.
2. 23 — 35. 55		ditto ..	ditto		Here Joab killed Absalom.
2. 47 — 35. 26		ditto ..	ditto		Here Jesus retired for a time with his disciples, after raising Lazarus from the grave.

Scripture Name.	Classic Name.	Tribe or Province.	Country.	Scripture & Reference.	No. of Miles.	Distance and Bearing from Jerusalem.	Notes.
EPHRAIM, Ephraim, or Ephron		Ephraim ..	Canaan.	2 Chron. xlii. 19. X	12 w. n. b. n. .	Palast.	
EPHRAÏM, Ephraïm, or Bethlehem-Ephratah ..	Bethlehem ..	Judah	ditto ..	Gen. xxxv. 19. XII ..	6 s	ditto ..	
EPHRAÏM, Bethlehem-Ephratah, or Ephrath ..	Bethlehem ..	Judah	ditto ..	2 Chron. xi. 6. XII ..	6 s	ditto ..	
EPHROH, EPHRAÏM, or EPHRAÏM		Ephraim ..	ditto ..	Joshua xv. 9. X	12 w. n. b. n. .	ditto ..	
EPHROH, Field of		Judah	ditto ..	Gen. xlii. 29. XII ..	18 s	ditto ..	
EPHROH, Mount		Judah	ditto ..	Joshua xv. 9. XII ..	10 w. b. a. .	ditto ..	
EREC	Apamea	Kingdom of Nimrod ..	Shinah. Gen. x. 10	II	625 n. b. a. .	Turkey	
ESSE, Well of		Simeon ..	Canaan. Gen. xvi. 20. XII ..	41 s. w.	Syria		
ESCOL, or Eshcol	Escol	Judah	ditto ..	Num. xiii. 23. XII ..	16 w. s. w. .	Palast.	
ESHCOL, or Escol, Brook of		Judah	ditto ..	Num. xiii. 24. XII ..	16 w. s. w. .	ditto ..	
ESHCOL, or Escol, Valley of		Judah	ditto ..	Num. xxxii. 9. XII ..	16 w. s. w. .	ditto ..	
ESHEAN		Judah	ditto ..	Joshua xv. 22. XII ..	41 s. w.	ditto ..	
ESKALON, Ashkelon, Ashkelon, or Ascalon	Ascalon	Simeon ..	ditto ..	Joshua xiii. 3. XII ..	37 w. b. s. .	ditto ..	
ESHTAOL		Den	ditto ..	Joshua xv. 23. XII ..	25 w. s. w. .	ditto ..	
ESHTEMOA, or Eshtemoah		Judah	ditto ..	1 Sam. xxx. 28. XII ..	28 s. b. w. .	ditto ..	
ESHTEMOH, or Eshtemoah		Judah	ditto ..	Joshua xv. 20. XII ..	28 s. b. w. .	ditto ..	
ETAM, Rock of		Simeon ..	ditto ..	Judges xv. 11. XII ..	31 s. w. b. w. .	ditto ..	
ETAM, Vale of		Simeon ..	ditto ..	1 Chron. iv. 22. XII ..	31 s. w. b. w. .	ditto ..	
ETAM, Athar, or Ether ..	Etam	Simeon ..	ditto ..	1 Chron. iv. 22. XII ..	31 s. w. b. w. .	ditto ..	
ETHAM, or Shur	Bulhas, or Bathan	Arabia ..	Cush ..	Num. xxxiii. 6 IV	167 s. w. b. w. .	Arabia	
ETHAM, or Shur, Wilderness of	Bulhas, or Bathan	Arabia ..	ditto ..	Num. xxxiii. 8 IV	167 s. w.	ditto ..	
ETHAN, Ather, or Etam ..	Etam	Simeon ..	Canaan. Joshua xix. 7. XII ..	31 s. w. b. w. .	Syria		
ETHIOPIA, or Cush	Ferals	Eden ..	Genesis x. 6. II ..	Gen. ii. 14.	II	Turkey	
EUPHRATES, River	Euphrates	Chaldea ..	Babylonia.	Gen. ii. 14.	II	430 n.	ditto ..
EVI		Gad	Canaan. Joshua xlii. 21. XIV ..	60 n. n. n. .	Palast.		
EZEL, Stone of		Benjamin ..	ditto ..	1 Sam. xx. 19. XI ..	12 n. w. w. .	ditto ..	
EZEM, or Asen		Simeon ..	ditto ..	1 Chron. iv. 29. XII ..	44 s. w. b. w. .	ditto ..	
ESION-GABRI, ESION-Gaber, or Dizahab ..	Bernice	Moab	Arabia ..	1 Kings ix. 26. IV. & XIX. 139 s.	Arabia		
FAIR HAVENS	Lebenna Fortua. Crete, I.	Great Sea	Acts xxvii. 8. XXIII. 600 w. n. w. .	Mediter.			

<i>Lat. and Long.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pallat.</i>	<i>Remarks.</i>
0 — 43. 0	Asia ..	Armenia ..		One of the confederate kingdoms destroyed by Abram.
42 — 31. 43	ditto ..	Georgia ..		Under the control of one of Solomon's purveyors.
43 — 31. 43	ditto ..	Gaza		See above.
30 — 34. 59 Akaba	ditto ..	Araba ..		See Elath.
6 — 34. 49 Faran ..	ditto ..	El-tieh ..		The Horites defeated by Chedorlaomer.
45 — 34. 41	ditto ..	Gaza		A city of the Levites
45 — 35. 28	ditto ..	ditto ..		
22 — 34. 44	ditto ..	Damascus ..		
53 — 35. 12	ditto ..	Gaza		A village near Jerusalem, to which two of the disciples were journeying on the day of the resurrection of Christ, when he unexpectedly appeared to and talked with them.
23 — 35. 22	ditto ..	Damascus ..		
19 — 35. 20	ditto ..	ditto ..		A boundary town.
23 — 35. 23 Denow	ditto ..	Akka		Saul terrified by the host the Philistines had raised against him, came to this place and invoked a woman, who was a witch, to raise Samuel, who appeared, and announced to Saul that Israel should fall into the hands of the Philistines, and he and his sons should die on the morrow.
26 — 35. 25	ditto ..	Damascus ..		
26 — 34. 67	ditto ..	Gaza		
26 — 35. 28	ditto ..	Akka		A Levitical city.
29 — 35. 27 Ain Tidy	ditto ..	Damascus ..		David, being pursued by Saul, took refuge in a cave near this place. Here Saul also fell into his hands, but he spared his life, and only cut off the skirt of his robe.
26 — 34. 67	ditto ..	Akka		
29 — 34. 43	ditto ..	Gaza		Here Samson slew 1000 men with the jaw-bone of an ass, after which God clave a hole in the jaw, from whence Samson obtained water to refresh himself.
8 — 35. 31 Ain-Hozouri	ditto ..	Akka		A fortified or fenced city.
0 — 35. 10	ditto ..	Gaza		Abram returned to this place, and smote the Amalekites.
27 — 35. 46	ditto ..	Akka		Here John baptised.
27 — 34. 61	ditto ..	Gaza		
.....	ditto ..	Damascus ..		Here Adonijah, the son of Haggith, usurped the kingdom of David; and here he was afterwards slain by order of Solomon.
45 — 22. 23	ditto ..	ditto		A boundary town of Judah.
9 — 35. 34	ditto ..	ditto		Ditto of Manasseh and Ephraim.
45 — 35. 4	ditto ..	ditto		Station of the Philistines during the rencontre between David and Goliath.—See Asekah, or Shochoh.
45 — 27. 15 Ayasoolook	ditto ..	Aydin		One of the seven churches of Asia.
10 — 35. 15	ditto ..	Gaza and Damascus ..		One of the twelve tribes of Israel.
0 — 35. 0	ditto ..	Damascus ..		Here Joshua, the son of Nun, had an inheritance.
25 — 35. 55	ditto ..	ditto		Here Joab killed Absalom.
1. 57 — 35. 28	ditto ..	ditto		Here Jesus retired for a time with his disciples, after raising Lazarus from the grave.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Title or Province.</i>	<i>Country.</i>	<i>Scripture & Reference.</i>	<i>No. of Maps.</i>	<i>Instances and Bearings from Jerusalem.</i>	<i>Notes.</i>
EPHRAIM, Ephraim, or Ephron	Ephraim	Canaan	2 Chron. xiii. 19. X	12 p. n. h. w. ....	.....	.....	.....
EPHRAIM, Ephraim, or Bethlehem-Ephraim	Bethlehem	Judah	ditto ... Gen. xxxv. 16. XII ..	6 s. ....	.....	.....	.....
EPHRAIM, Bethlehem-Ephraim, or Ephraim	Bethlehem	Judah	ditto ... 2 Chron. xi. 6. XII ..	6 s. ....	.....	.....	.....
EPHRAIM, EPHRAIM, or EPHRAIM	Ephraim	ditto ...	Joshua xv. 9. X	12 p. n. h. w. ....	.....	.....	.....
EPHRAIM, Field of	Judah	ditto ...	Gen. xlii. 29. XII ..	15 s. ....	.....	.....	.....
EPHRAIM, Mount	Judah	ditto ...	Joshua xv. 9. XII ..	10 w. h. s. ....	.....	.....	.....
EREC	Apamea	Kingdom of Nimrod ..	Shinah. Gen. x. 10.	II.	625 p. h. s. ....	.....	Turkey
ESER, Well of	Simeon	Canaan	Gen. xvi. 20. XII ..	41 s. w. ....	.....	.....	Syria
ESCOL, or Escol	Escol	Judah	ditto ... Num. xiii. 23. XII ..	15 w. s. w. ....	.....	.....	.....
ESCOL, or Escol, Brook of	Judah	ditto ...	Num. xiii. 24. XII ..	15 w. s. w. ....	.....	.....	.....
ESCOL, or Escol, Valley of	Judah	ditto ...	Num. xxxii. 9. XII ..	15 w. s. w. ....	.....	.....	.....
ESRA	Judah	ditto ...	Joshua xv. 22. XII ..	41 s. w. ....	.....	.....	.....
ESRAELON, Askelon, Ashkelon, or Ascalon	Ascalon	Simeon	ditto ... Joshua xiii. 3. XII ..	37 w. h. s. ....	.....	.....	.....
ESRAEL	Dan	ditto ...	Joshua xv. 32. XII ..	25 w. s. w. ....	.....	.....	.....
ESHTMOA, or Eshtemoa	Judah	ditto ...	1 Sam. xxx. 28. XII ..	26 s. h. w. ....	.....	.....	.....
ESHTMOA, or Eshtemoa	Judah	ditto ...	Joshua xv. 30. XII ..	26 s. h. w. ....	.....	.....	.....
ETAM, Rock of	Simeon	ditto ...	Judges xv. 11. XII ..	31 s. w. h. w. ....	.....	.....	.....
ETAM, Vale of	Simeon	ditto ...	1 Chron. iv. 32. XII ..	31 s. w. h. w. ....	.....	.....	.....
ETAM, Athar, or Ether ..	Etam	Simeon	ditto ... 1 Chron. iv. 32. XII ..	31 s. w. h. w. ....	.....	.....	.....
ETHAM, or Shur	Bulhas, or Bathan ..	Arabia	Cush.	Num. xxxiii. 6 IV.	167 s. w. h. w. ....	.....	Arabia
ETHAM, of Shur, Wilderness of	Bulhas, or Bathan ..	Arabia	ditto ...	Num. xxxiii. 8 IV.	167 s. w. ....	.....	.....
ETHEL, Athar, or Etam ..	Etam	Simeon	Canaan. Joshua xix. 7. XII ..	31 s. w. h. w. ....	.....	.....	Syria
ETHIOPIA, or Cush	Persia	Eden	Genesis x. 6.	II. ....	.....	.....	Turkey
EUPHRATES, River	Euphrates	Chaldea	Babylonia. Gen. ii. 14.	II.	450 p. ....	.....	.....
EVI	Gad	Canaan	Joshua xiii. 21. XIV ..	50 p. n. s. ....	.....	.....	.....
EZEL, Stone of	Benjamin ..	ditto ...	1 Sam. xx. 19. XI.	12 p. w. w. ....	.....	.....	.....
EZEM, or Azem	Simeon	ditto ...	1 Chron. iv. 29. XII ..	44 s. w. h. w. ....	.....	.....	.....
ESION-GEZER, Esion-Geber, or Disahabab	Berice	Moab	Arabia. 1 Kings ix. 26. IV. & XIX.	120 p. ....	.....	.....	Arabia
FAIR HAVENS	Lebanus Portus. Crete, I.	Great Sea	Acts xxvii. 8. XXIII.	560 w. n. w. ....	.....	.....	Mediter.

Lat. North.	Long. East.	Modern Name.	Quarter.	Previous or Folk-name.	Remarks.
.....	.....	Asia ..	Damascus	Rebuilt by the sons of Haseenaah.	
.....	.....	ditto ..	ditto ..	Here Isaiah met Ahas, and comforted him; he also predicted, that a virgin should conceive, &c.	
32. 0 — 35. 0	.....	ditto ..	Gaza ..	An inheritance of Joshua.	
32. 6 — 35. 11	.....	ditto ..	Damascus	Here Joshua, the son of Nun, was buried.	
31. 52 — 34. 18	.....	ditto ..	ditto ..	See Gob.	
.....	.....	ditto ..	ditto ..	.....
32. 15 — 35. 0	Adjlooa & Moorad ..	ditto ..	ditto ..	One of the twelve tribes of Israel.	
.....	.....	ditto ..	ditto ..	.....
32. 26 — 35. 46	Oom-Keis ..	ditto ..	ditto ..	Here Christ dispossessed of the evil spirits the man who dwelt among the tomba.	
32. 40 — 31. 30	.....	ditto ..	Anadoli ..	Here St. Paul preached the gospel and established a church.	
32. 30 — 35. 10	Djelaoud ..	ditto ..	Damascus	Jacob's covenant with Laban was made here.	
.....	.....	Druses & Beled Harthe ..	ditto ..	Akka ..	One of the three principal divisions of the Holy Land.
.....	.....	Druses ..	ditto ..	ditto ..	The scene of the principal events in the life of Christ, and the place appointed by him, previous to his death, for an interview with his disciples after his resurrection.
32. 46 — 35. 26	Sea of Taboria ..	ditto ..	Damascus	A fresh-water lake, about seventeen miles long, and eight miles wide, and abounding with fish.—See Chinnereth and Gennesareth.	
31. 54 — 35. 20	.....	ditto ..	ditto ..	.....
.....	.....	ditto ..	ditto ..	.....
31. 44 — 34. 53	.....	ditto ..	Gaza ..	A fortified city.—David fearing Saul, and feigning himself mad, goeth to Achish, king of this place.	
32. 48 — 35. 26	.....	ditto ..	Akka ..	The birthplace of Jonah.	
31. 52 — 34. 54	.....	ditto ..	Gaza ..	A city of the Levites.	
32. 24 — 35. 8	.....	ditto ..	Akka ..	Ditto.	
31. 31 — 34. 36	Ramee, or Ramee ..	ditto ..	Gaza ..	Samson carried the gates of this city to the top of a hill, at a great distance.	
31. 59 — 35. 7	.....	ditto ..	ditto ..	The king of this place, with the whole of his army were defeated by Joshua.	
31. 52 — 35. 18	.....	ditto ..	Damascus	Here Jonathan smote the garrison of the Philistines.	
30. 40 — 35. 30	Djebel ..	ditto ..	Edom ..	A sea-port of Syria.—See Gibletes.	
35. 30 — 35. 40	Gibyle, or Djebell ..	ditto ..	Tripoli ..	.....
31. 13 — 34. 40	.....	ditto ..	Gaza ..	.....
31. 43 — 35. 0	.....	ditto ..	ditto ..	.....
31. 43 — 35. 0	.....	ditto ..	ditto ..	.....
31. 46 — 34. 50	.....	ditto ..	ditto ..	.....
31. 29 — 35. 6	Jedur ..	ditto ..	ditto ..	A royal city.	
31. 50 — 35. 30	.....	ditto ..	Damascus	.....

<i>Scripture Name.</i>	<i>Chalde Name.</i>	<i>Trib. or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Mig.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Modern Country.</i>
GENNESARET, Land of, or Gennesareth	Gennesar	Zebulon	Canaan..	Matt. xiv. 24 . VIII..	65 n. h. n. ...	Palest..	
GENNESARETH, Lake of, Sea of Galilee, Lake of Tiberias, Sea of Cinneroth, Cinnereth, &c.....	Tiberias.....	Zebulon and Naphtali . ditto....		Luke v. 2 XIX..	50 n. n. n.	ditto....	
GERAR	Gerara	Simeon .. . ditto....		Gen. xvi. 6.. XII..	35 s. w. h. w. . ditto....		
GERGESA, or Gerasa ...	Hippos, Hippodome.....	Manasseh, byd. Jordan ditto....		Matt. viii. 28 . XIII..	50 n. n. n.	ditto....	
GAZAIM, Mount	Gazaaim	Ephraim....	ditto....	Joshua viii. 23. X	25 n.	ditto....	
GESRITES, or Gezrites ..	Gerrha	Simeon	ditto . .	1 Sam. xxvii. 3. XIX..	130 w. s. w.	Arabia..	
GESHUR	Geshuri.....	Manasseh, byd. Jordan ditto....		2 Sam. xiii. 26. XIII..	55 n. h. n.	Palest..	
GESHURI	Geshuri.....	Manasseh, byd. Jordan ditto....		Joshua xiii. 2. XIII..	55 n. h. n.	ditto....	
GESHURITES	Geshuri	Simeon	ditto....	1 Sam. xxvii. 26. XIX..	80 s. w. h. w. . ditto....		
GETHER	Cardathi	Aram	Shem	Genesis x. 23 . I.....	700 n. w.	Turkey..	
GETHESEMANE .....	.....	Benjamin ..	Canaan..	Matt. xxvi. 26. XVI..	1 n.	Palest..	
GESER, or Gaser	Gasari	Ephraim....	ditto....	Joshua x. 23. X	15 n. w. h. n. . Syria..		
GIAN .....	.....	Benjamin ..	ditto....	2 Sam. ii. 24. XI	5 n. h. h. w. . ditto....		
GIBETHON.....	.....	Dan	ditto....	Joshua xix. 44 XI	25 w. h. s.	ditto....	
GIBBAH, or Gabaa	Gabatha	Judah.....	ditto....	Joshua xv. 27 XI	10 s. w. h. w. ditto....		
GIBBAH	Gibea	Benjamin ..	ditto....	1 Sam. x. 26. XI	23 n. h. w.	Palest..	
GIBBOH, Gaba, or Gibbar. Gabaon .....	.....	Benjamin ..	ditto....	Joshua x. 2 . XI	9 w. n. w.	ditto....	
GIBSON, Pool of .....	.....	Benjamin ..	ditto....	2 Sam. ii. 12. XI	7 n. n. w.	ditto....	
GIBSON, Wilderness of ..	.....	Benjamin ..	ditto....	2 Sam. ii. 24. XI	23 s. h. n.	ditto....	
GIBLITES, or Gebul.....	Byblos	Hamath....	Syria ..	Joshua xiii. 5. XIX..	200 n. h. n.	Syria..	
GIDON .....	.....	Judah	Canaan..	Judges xx. 48. XII..	19 w. s. w.	Palest..	
GIRON, River	Gyndes	Eden	Paradise. Genesis ii. 12. II..	.....	1240 n. n. n. ..	Peruis..	
GIRON, Fountain of.....	.....	Benjamin ..	Canaan..	1 Kings i. 46. XVI..	0 w.	Palest..	
GILBOA, Mount.....	Gelbus	Manasseh ..	ditto....	1 Sam. xxxi. 1. IX	82 n. n. n.	ditto....	
GILEAD, or Galed	Galaadites.....	Gad	ditto....	Gen. xxxvii. 25 XIV..	50 n. s. h. n. . ditto....		

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name</i>	<i>Quarter.</i>	<i>Province or Pashalic.</i>	<i>Remarks.</i>
32. 52 — 33. 38		Asia .. Akha			The sick were healed here by touching the hem of Christ's garment.
32. 50 — 33. 49		L. Tabaria. ditto .. ditto			Christ preached from Simon's ship to the people on the shore of the lake; and here was obtained a miraculous draught of fishes.—See Chinnereth and Galilee, sea of.
31. 25 — 34. 42		ditto .. Gaza			The dwelling place of Isaac during the famine; here he denied his wife, for which he was reproved by Abimelech the king.
32. 42 — 33. 46		Kerbal-Saama- mara	ditto ..	Damascus	Here Christ performed the miracle of the swine.
32. 12 — 33. 21		ditto .. ditto			Here Moses pronounced twelve blessings—Joshua here wrote the law of Moses upon stone, in the presence of the children of Israel.—Here also Jotham delivered his parable of the trees, after Abimelech had slain all his brethren, being three-score and ten persons.—See Mount Ebal and Shechem.
30. 55 — 33. 15		ditto .. Gaza			A people utterly destroyed by David and his army.
33. 9 — 35. 45		ditto .. Damascus			Abenlom fled to this place after killing his brother Amnon for the shame he brought on his sister Tamar.
33. 9 — 35. 45		ditto .. ditto			See above.
31. 10 — 34. 10		ditto .. Gaza			Subdued, but not expelled by the Israelites under David.
.....		ditto .. Koordistan			A colony of Shem.
.....		ditto .. Damascus			An occasional resort of Christ,—the scene of his agony, and the place where he was betrayed by the traitor Judas.
31. 59 — 33. 7		ditto .. Gaza			Smitten and utterly destroyed by the Israelites under Joshua. See Gazer.
31. 52 — 35. 23		ditto .. Damascus			To this place Joab and Abishai pursued Abner.
31. 43 — 34. 49		ditto .. Gaza			A city of the Levites
31. 42 — 34. 6		Jeba	ditto ..	Damascus	A town of the mountains of Judah.
31. 33 — 35. 15		ditto .. ditto			This was a place of idol worship.—Here Saul dwelt, and here also were seven of his sons slain by the inhabitants.
31. 54 — 35. 15		ditto .. Gaza			The five kings of the Amorites were defeated by Joshua, and were afterwards destroyed by a tremendous hail-storm at this place. During the battle the sun was commanded to stand still over this city, and the moon over the valley of Ajalon.
31. 53 — 35. 16		ditto .. Damascus			See Helkath-hazkurim.
31. 24 — 35. 21		ditto .. ditto			See Giah.
33. 30 — 33. 40		Gibyle, or Dje- ball	ditto ..	Tripoli ..	The inhabitants of this place were employed by Solomon to prepare stones and timber for the temple. See Gebal.
31. 41 — 34. 38		ditto .. Gaza			The Benjamites were smitten by the children of Israel and pursued to this place.
33. 10 — 33. 10		Shas-ul-Hud	ditto ..	Khulistan	The second river in the Garden of Eden.
.....		ditto .. Damascus			Here Solomon was anointed king, by Nathan and Zadok.
32. 35 — 33. 31		Jebel Fuku'a	ditto ..	Akha	Here Saul assembled the Israelites against the Philistines. See Endor.
32. 15 — 34. 0		Djeland	ditto ..	Damascus	From this place the Ishmaelites were bringing spice, balm, myrrh, &c. on their way to Egypt, when the brethren of Joseph sold him to them. See Dothan.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Title or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Mig.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Modern Country.</i>
GILVAD, Mount.....		Gad.....	Canaan..	Gen. xxxi. 21. XIV...	30 n. n. h. n.	Palast.	
GILVAD, or Mispah, Land of.....		Gad.....	ditto....	Judges x. 17. XIV...	62 n. n.	ditto...	
GILEAD, RAMOTH, or Ramoth.....	Galaad.....	Gad.....	ditto....	Deut. iv. 43. XIV...	41 n. s. h. n.	ditto...	
GILGAL.....	Galgala.....	Benjamin	ditto....	Joshua iv. 19. XI...	30 n. n. n.	ditto...	
GILGAL of Nations.....	Galgalis.....	Manasseh..	ditto....	Joshua xii. 23. IX...	45 n. n. w.	ditto...	
GILON.....		Judah.....	ditto....	2 Sam. xv. 12. XII...	22 s. h. n.	ditto...	
GIMSO.....		Dan.....	ditto....	2Chr. xxviii. 18. XII...	20 n. w.	ditto...	
GINGASHIYES.....		Manasseh, byd. Jordan	ditto....	Genesis x. 16. XIII...	65 n. n. n.	ditto...	
GITTAR-HEPHER, or Gath-hepher.....	Itopata.....	Zebulun...	ditto....	Joshua xix. 12. VIII...	63 n.	ditto...	
GITTAIM.....		Judah.....	ditto....	2 Sam. iv. 3. XII...	15 n. h. s.	ditto...	
GITTITES.....		Dan.....	ditto....	Joshua xiii. 2. XIX...	20 w. h. s.	ditto...	
GOATZ, Valley of.....		Benjamin..	ditto....	Jer. xxxi. 20. XVI...	0 w.	ditto...	
GOS, Gaba, or Gaba.....	Gob.....	Benjamin..	ditto....	2 Sam. xxi. 19. XI...	12 n.	ditto...	
GOG.....	Sarmatia Asiatica.....		Japheth. Esch. xxxviii. 1		0 n. n.	Russia.	
GOLAN.....	Gaulon.....	Manasseh, byd. Jordan	Canaan..	Joshua xi. 8. XIII...	64 n. n. h. n.	Palast.	
GOLGOTHA, or Calvary ..		Benjamin..	ditto....	Matt. xxvii. 33. XVI...	0 w.	ditto...	
GOMER.....	Myria, Bythenia Galatia, &c....		Japheth. Genesis x. 3. I		500 n. h. w.	Turkey.	
GOMORRAH.....		Judah.....	Canaan..	Genesis x. 19. III...	0 s. n.	Palast.	
GOSHEN.....		Judah.....	ditto....	Joshua x. 41. XII...	29 s. h. w.	ditto...	
GOSHEN, or Rameses ..		Egypt.....	Misraim.	Gen. xli. 26. IV...	200 w. s. w.	Egypt..	
GOSHEN, Land of.....	Heliopolis....	Egypt.....	ditto....	Gen. xiv. 10. IV...	200 w. s. w.	ditto...	
GOWAN.....	Guzzanitus.....	Media.....	Peria..	2 Kings xix. 12. II...	650 p. n. h. n.	Peria..	
GOWAN, River.....	Amardus, or Mardus.....	Media.....	ditto....	2 Kings xvii. 6. II...	650 n. n. h. n.	ditto...	
GREAT SEA, West Sea, or Sea of Tarsish.....	Mare Internum.		Japheth & Ham. Num. xxxiv. 7	XXIV.	0 w.	Mediter.	
GRECH, or Achala.....	Hellas.....	Achala & Peloponnesus.	Grecia..	Ezech. ix. 13. XXIV.	740 n. w. h. w.	Turkey.	
GUB.....		Issachar...	Canaan..	2 Kings ix. 27. IX...	47 n. h. w.	Palast.	
GUB-BAL.....	Gaba.....	Issachar...	ditto....	2 Chron. xxvi. 7. IX...	44 n. h. w.	ditto...	
HABOR, or Chabor.....	Matiana.....	Media.....	Peria..	1 Chron. v. 26. II...	73 n. n. n.	Ajmal.	

Lat. North.	Long. East.	Modern Name.	Quarter.	Previous or Psalms.	Remarks.
32. 0 — 35. 0		Djebel Djelaoud.	Asia ..	Damascus	Laban pursued after Jacob, who fled from his house with Rachel and Leah, and overtook them on this mount; and here he searched for the images which Rachel had taken away, and after much striving, Laban and Jacob made a covenant together.
32. 30 — 35. 10		ditto ..	ditto ..		
32. 6 — 35. 0		Sealt, or Djelaoud.	ditto ..	ditto ..	See Ramoth Gilead.
31. 53 — 33. 42		Rihbah ..	ditto ..	ditto ..	This was the first place taken by Joshua west of the Jordan, from the bed of which river each tribe took a stone, which were set up by Joshua as a monument to future generations, that they had passed the river on dry land.—Here also Samuel hewed Agag, the king of the Amalekites, in pieces.
32. 27 — 34. 54		ditto ..	Akka		A royal city.
31. 25 — 35. 22		ditto ..	Damascus		The birthplace of Ahithophel, the counsellor of David.
31. 54 — 34. 57		Jimra ..	ditto ..	ditto ..	A city invaded by the Philistines.
32. 45 — 34. 50		ditto ..	ditto ..		Descendants of Canaan.
32. 45 — 35. 26		ditto ..	Akka		See Gath-hepher.
31. 45 — 35. 35		ditto ..	Damascus		Here Baanah and Rechab murdered Ishboeseth, a son of Saul.
31. 40 — 34. 45		ditto ..	Gaza ..		One of the nations of the Philistines.
Jerusalem ..		ditto ..	Damascus		Between Jerusalem and Mount Calvary, which was declared to be holy unto the Lord for ever.
31. 45 — 35. 20		Engaab ..	ditto ..	ditto ..	Here Sibbechai slew the giant Saph, who was the brother of Goliath of Gath.—See Eilah, Valley of.
.....		Tahary ..	ditto ..	Kirg. Ka- saks ..	A colony of Japheth.
32. 42 — 35. 53		Djolan ..	ditto ..	Damascus	A city of Refuge, and also of the Levites.
Jerusalem ..		ditto ..	ditto ..		See Calvary, Mount.
42. 0 — 32. 0		Anadoll ..	ditto ..	Anadoll ..	A colony of Japheth.
.....		ditto ..	Damascus		One of the cities of the plain, which was destroyed by fire from heaven.—See Dead Sea.
31. 15 — 35. 14		ditto ..	ditto ..		Here Joshua defeated the Canaanites.
29. 55 — 32. 10		Cairo ..	Africa.	Bahari ..	Here Joseph received his father and brethren.
29. 55 — 32. 10		Kelloub ..	ditto ..	ditto ..	Given by Joseph to his father Jacob for a dwelling-place.—And it was miraculously exempted from the plagues which were inflicted by God on the other parts of Egypt.
37. 0 — 43. 0		Osen ..	Asia ..	Aserbigan	A place of captivity.
37. 0 — 43. 0		Kinil-Osen ..	ditto ..	ditto ..	See above.
31. 30 — 35. 40		Europe & Afric.	Levant ..		The greater portion of this Sea was navigated by St. Paul.
35. 45 — 22. 30		Greece ..	Europe	Livadia & Morea ..	See Achala.
32. 31 — 35. 8		ditto ..	Asia ..	Akka	At this place Jehu smote Ahaziah, king of Judah, in his chariot, after which he fled to Megiddo, and died there.
32. 29 — 35. 11		ditto ..	ditto ..	ditto ..	Uzziah smote the Arabians, &c. that dwell in this place.
36. 0 — 43. 40		Abhar ..	ditto ..	Aserbigan	Pul and Tigath-pileser, kings of Assyria, carried the Reubenites, the Gadites, and the half tribe of Manasseh, captive to this place, &c.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Map.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Nearest Country.</i>
RACHILAN, Hill of	Judah	Canaan..	1 Sam. x. 19..	XII...	24 s. b. w.	Palest.	
HADAD-BIMMON	Maximianopolis Issachar....	ditto....	Zech. xii. 11..	IX.....	43 s. b. w.	ditto..	
HADASHAN	Judah	ditto....	Joshua xv. 27. XII ..	26 s. w. b. w.	ditto..		
HADDATTAN	Judah	ditto....	Joshua xv. 25. XII ..	35 s. s. w.	Syria ..		
HADID	Adida, or Aditha. Benjamin...	ditto....	Ezra ii. 33....	XL.....	14 w. b. w.	Palest.	
HADORAM	Joktan	Arphaxad	Genesis x. 27. I.....	0 n.	Paria ..		
HADRACH, or Coele-Syria. Libanus.....	Lebanon....	Syria ..	Zech. ix. 1... XIII..	140 s.	Syria ..		
HAGARITES, or Hagaranes .....	.....	.....	1 Chron. v. 10. XII ..	.....	Palest.
HAI, AI, or Alath	AI, or Gai	Benjamin ..	Canaan..	Genesis xii. 8. XI.....	7 s. s. b. w.	ditto..	
HALAN].....	Chalash, or Chalashene	Media	Aram	1 Chron. v. 25. II ..	500 n. s.	Russia.	
HALAK, Mount	Judah	Canaan..	Joshua xii. 7. XII ..	34 s. s. w.	Syria ..		
HALUL	Judah	ditto....	Joshua xv. 68. XII ..	10 s.	Palest.		
HALL	Asher	ditto....	Joshua xix. 25. VII ..	72 n.	ditto..		
HAM, Land of.....	Africa, Libya, & Arabia	1 Chron. iv. 40. IV.....	
HAM, Misraim, or Egypt. Egyptus	Egypt.....	Egypt	Ham.....	1 Chron. iv. 40. IV.....	240 s. w. b. w.	Egypt..	
HAN, Rabbath-Ammon, or Rabba	Philadelphia ..	Reuben	Syria ..	Genesis xiv. 8. XIV....	55 s. b. w.	Palest.	
HAMATH	Emesa	Hamath	ditto....	Num. xiii. 21. XIX...	230 n. s. w.	Syria ..	
HAMATH, Entering of ...	Hamath	Lebanon....	Ham.....	Judges iii. 2. XIX....	213 n. s. w.	Palest.	
HAMATHITES	Phœnicia ..	Syria ..	Genesis x. 18. XIX....	300 n. s. w.	ditto..		
HAMATH-ZOBAN	Sobah	Syria ..	2 Chron. viii. 2. VII ..	340 s. w.	Syria ..		
HAMMATH, or Hammoth-dor	Naphtali ..	Canaan..	Joshua xix. 25. XIX....	53 n. b. w.	ditto..		
HAMMON	Asher	ditto....	1 Chron. vi. 75. VII ..	104 n. b. s.	Palest.		
HAMMON-DOE, Valley of	Zebulon	Canaan..	Ezek. xxxix. 11. VIII..	50 n. b. w.	ditto..		
HAMMOTH-DOR, or Hammoth	Naphtali....	ditto....	Joshua xix. 25. VII ..	50 n. b. w.	ditto..		
HAMONAN	Zebulon	ditto....	Ezek. xxxix. 16. VIII..	50 n. b. w.	Syria ..		
HANANIEL, Tower of	Benjamin....	ditto....	Neh. iii. 1....	XVI....	0 n. s.	ditto..	
HANES	Arysis or Thennesium	Egypt	Misraim. Isaiah xxx. 4. IV.....	170 w. b. s.	Egypt..		
HANNATHON	Zebulon	Canaan..	Joshua xix. 14. VIII..	65 n. b. s.	Syria ..		
HAPHARAIM	Alpharaim	Issachar....	ditto....	Joshua xix. 19. IX.....	51 n. b. w.	ditto..	
HARADAN.....	Paran	Arabia....	Num. xxxiii. 34. IV.....	126 w. s. w.	Arabia ..		
HARAH, or Hara	Media	Paria ..	1 Chron. v. 28. II ..	700 n. s. b. s.	Turkey ..		
HARAN, or Charan	Charan	Padan-Aram	Mesopo. Genesis xi. 32. II ..	370 n. s. b. s.	Algeria ..		

Lat. Vert.	Long. East.	Modern Name.	Quarter.	Province or Pashalic.	Remarks.
33 - 34. 27		Asia	Damascus		Here David hid himself in a cave, and afterwards surprised and surrounded Saul, and for the second time spared his life; whereupon Saul blessed David, and prophesied that he should prevail.—See Engedi.
33 - 35. 8		ditto	Akha		
32 - 34. 55		ditto	Gaza		
33 - 35. 6		ditto	Damascus		
33 - 35. 2		ditto	Gaza		
		ditto	Irak and Khorassan		A colony of Joktan.
33 - 35. 0	El-Bekaa	ditto	Damascus		
		ditto	Gaza		Descendants of Ishmael.
33 - 35. 24		ditto	Damascus		See Ai and Bethel, or Luz.
30 - 42. 0	Aklat.	ditto	Georgia		The Israelites were carried captive to this place.—See Habor.
31 - 35. 1		ditto	Gaza		The southern boundary of the tribe of Judah.
37 - 35. 20	Halhul	ditto	Damascus		
37 - 35. 16		ditto	Akha		A boundary town of Issachar.
Africa & Arabia.			Africa		Peopled by Ham the son of Noah, and included the whole of Africa, Arabia, and part of Persia.
0 - 21. 0	Egypt	ditto	Bahari		
			Yost		Chosen as a place for pasture by the sons of Simeon.
0 - 35. 10	Ammaan	Asia	Damascus		The Ezrima were destroyed by Chedorlaomer.
0 - 37. 0	Hama, or Homs.	ditto			A kingdom of Syria.
30 - 35. 45		ditto	Akha		A northern boundary of the land of Canaan, and the entrance or key to the kingdom of Hamath.
0 - 37. 0		ditto	Tripoli		
40 - 35. 20	Horus	ditto	Damascus		A fortified or fenced city.
8 - 35. 34		ditto	Akha		Conquered by Solomon.
39 - 35. 26		ditto	Akha		A city of the Levites.
40 - 35. 10		ditto	ditto		Ezekiel prophesied that this should become the burying place of Gog and his multitude.
8 - 35. 34		ditto	ditto		See Hammath, or Hammath-dor.
35 - 35. 13		ditto	ditto		
		ditto	Damascus		Repaled by Elijah.
10 - 32. 0	Tammis	Africa	Bahari		
49 - 35. 29		Asia	Akha		A boundary town of Zebulun.
35 - 35. 3		ditto	ditto		
50 - 32. 0		ditto	El-tieh		A station of the Israelites in the desert.
0 - 47. 20	Akhar	ditto	Karadagh		A place of captivity.—See Habor.
30 - 39. 20	Harran	ditto	Diah Mod.		Terah, Abram, and family, resided here for a time after they left Ur of the Chaldees, on their journey to the land of Canaan; and here Terah died.—See Charran.

<i>Scripture Name.</i>	<i>Class Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Mig.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Notes.</i>
HABTHE, Forest of	Judah	Canaan. .	1 Sam. xvii. & XII. .	26 a. w. b. w. .	Palme.		
HABON, Well of.....	Manasseh ..	ditto....	Judges vii. 1. .	IX ..	44 n. n. e.	ditto.	
HABOSETH of the Gen- tiles	Haboseth	Naphtali....	ditto....	Judges iv. 13. .	VII ..	76 n. b. n.	ditto.
HAUBAN	Auranitis	Manasseh, byd. Jordan	Syria. .	Esak. xlvii. 17. .	XIII ..	80 n. n.	Syria.
HAVILAN .....	.....	Joktan	Arphaxad	Genesis x. 29. .	I II ..	1700 n. b. n.	Perma.
HAVILAN	Cholchis, or Chabala.....	Cush	Ham....	Genesis x. 7. .	I II ..	700 n. b. n.	Turkey
HAVILAN.....	Arabia	Paradise ..	Eden ...	Genesis ii. 11. .	I II ..	700 n. b. n.	ditto.
HAYOT-HAIS, &c.	Manasseh, byd. Jordan	Canaan. .	Nam. xxxii. 41. .	XIII ..	70 n. n. n.	ditto.	
HABAR-ADDAR, of Adar ..	Judah	ditto....	Nam. xxxiv. 4. .	XII ..	40 a. w. b. n. .	Palme.	
HABAR-ENAN, or ENAN ..	Naphtali ..	ditto....	Nam. xxxiv. 9. .	VII ..	94 n. b. n.	ditto.	
HABAR-GADDAN.....	Judah	ditto....	Joshua xv. 27. .	XII ..	25 a. w.	ditto.	
HABAR-HATTICON.....	Damascus ..	Syria ...	Esek. xlvii. 16. .	VII ..	100 n. n. n.	ditto.	
HABAR-HAYTHE	Joktan	Arphaxad	Genesis x. 26. .	I	45 a. w. b. w. .	Perma.	
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HABAR-SHUAL	Simeon	Canaan. .	Joshua xv. 28. .	XII ..	32 a. w. b. w. .	Syria.	
HABAR-SUSAN, or HESAP- SUSAN	Simeon.....	ditto....	Joshua xix. 4. .	XII ..	33 w. a. w.	ditto.	
HABERIM, or Haberoth ..	Paran	Arabia....	Deut. ii. 29. .	IV. & XIX ..	106 a. a. w.	Arabia.	
HABEROYTH, or Hacerim ..	Paran	ditto....	Nam. xi. 35. .	IV. & XIX ..	108 a. a. w.	ditto.	
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HABERON-AMAR, or En- gadi.....	Engaddi.....	Judah	Canaan. .	Genesis xiv. 7. .	XII ..	38 a. b. n.	Syria.
HABOR	Habor.....	Naphtali ..	ditto....	1 Kings ix. 16. .	VII ..	77 n. b. n.	ditto.
HABOR	Judah	ditto....	Joshua xv. 23. .	XII ..	40 a. w.	ditto.	
HABOR	Petra of the Na- batheans.....	Edom	Arabia ..	Jer. xlix. 28. .	IV	95 a. b. n.	Arabia.
HABER	Arphaxad ..	Shem....	1 Chron. v. 18. .	II	9 n. n.	Perma.	
HABERON, Pool of	Judah	Canaan. .	2 Sam. iv. 12. .	XI	17 a. b. w.	Palme.	
HABERON, Kirjath-Arba, or Mamre	Hebron	Judah	Gen. xiii. 2. .	XII ..	17 a. b. w.	ditto.	
HABRON, or Abdon	Habran	Asher	ditto....	Joshua xix. 28. .	VII ..	98 n.	ditto.
HABRON, Vale of	Judah	ditto....	Gen. xxxvii. 14. .	XII ..	20 s.	ditto.	
HULAN	Perma.....	Perma ..	2 Sam. x. 16. .	XIX ..	650 n.		
HULBAN	Asher	Canaan. .	Judges i. 31. .	VII ..	104 n.	ditto.	

<i>Lat. north.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Previous or Possible.</i>	<i>Remarks.</i>
35 — 34. 56		Asia ..	Gaza		Here Saul charged his servants and commanded them to slay the priests of the Lord, but they refusing. Doeg the Edomite killed that day fourscore and five of them.
35 — 35. 41		ditto ..	Damascus		Here the Midianites fell by the hand of Gideon, who, by the stratagem of the lamps and pitchers, so terrified them, that every man's hand was turned against his fellow.
2 — 35. 31		ditto ..	Akka		Sisera's army assembled here, with 900 chariots, and was defeated by Deborah and Barak, and he was afterwards slain by Jael, the wife of Heber, who drove a nail through his temple.
40 — 35. 30		ditto ..	Damascus		
0 — 68. 0		Caubul	Caubul ..		Peopled by the descendants of Joktan.
0 — 35. 0		Armenia	ditto ..	Georgia..	Peopled by the descendants of Cush.
0 — 47. 0		ditto ..	Bagdad ..		A part of the land of Eden, compassed by the River Pison.
50 — 35. 50		ditto ..	Damascus		Taken by Jair, the son of Manasseh.—See Bashan-Havoth-Jair.
12 — 34. 55		ditto ..	Gaza		See Adar.
19 — 35. 39		ditto ..	Akka		See Enan.
35 — 34. 47		ditto ..	Gaza		A boundary town between Judah and Edom.
20 — 35. 10		ditto ..	Damascus		A northern boundary of Canaan.
35 — 34. 45		ditto ..	Irak, and Khoras- san		Peopled by the descendants of Joktan.
29 — 34. 46		ditto ..	Gaza		
34 — 34. 44		ditto ..	ditto		
15 — 34. 35 ..		ditto ..	El-Tieh..		The dwelling place of the Avims, or Avites.
15 — 34. 25		ditto ..	ditto		A station of the Israelites, from whence they removed to the wilderness of Paran; and here Miriam, the sister of Moses, was struck with leprosy.
11 — 35. 37		Aln Tidy	ditto ..	Damascus	The Amalekites and Amorites were defeated by Abram at this place.—See Engedi.
1 — 35. 36		Hasouri	ditto ..	Akka	The chief city of the northern kingdoms. Taken and burnt by Joshua.
19 — 35. 3		ditto ..	Gaza		One of the uttermost cities of Judah towards Edom.
10 — 35. 28		Wady Mouza ...	ditto ..	El-Arabi .	See Selah and Joktheel.
.....		ditto ..	Elam		A colony of Selah.
29 — 35. 17		ditto ..	Damascus		Here Baanah and Bechab, sons of Rimmon, slew Ishbosheth, and David ordered his young men to slay them, and having cut off their hands and feet, hung them up over the pool.
20 — 35. 17		El-Khalyi	ditto ..	ditto	A city of refuge.—Here Sarah, wife of Abraham died.—Here also Joab killed Abner, by smiting him under the fifth rib, and David wept over his grave.
19 — 35. 29		ditto ..	Akka		See Abdon.
25 — 35. 17		ditto ..	Damascus		Here Joseph's brethren threw him into the pit, and steeped his coat in goat's blood, previous to selling him to the Ishmaelites.—See Gilead and Dothan.
.....		Kuzistan	ditto ..		At this place David conquered the Syrians, and smote Shabach, the captain of their host.
29 — 35. 24		ditto ..	Akka		The Canaanites were never expelled from this place.

Scripture Name.	Classic Name.	Tribe or Province.	Country.	Scripture References.	No. of Maps.	Distance and Bearing from Jerusalem.	Notes.
HELEPH	Chalybeon, or Borea	Hamath	Syria	Ezek. xxvii. 18 XIX ..	280 m. n. e.	Syria ..	
HELEPH .....	.....	Naphtali	Canaan ..	Joshua xiv. 22 VII ..	91 m. h. n.	Palest ..	
HELEKATH .....	.....	Asber	ditto ..	Joshua xxi. 31 VII ..	82 m.	ditto ..	
HELEKATH-HASHUBIM .....	.....	Benjamin ..	ditto ..	2 Sam. ii. 16. VII ..	7 m. n. w.	ditto ..	
HEMA	Asatho	Media	Persia ..	2 Kgs. xviii. 34 II ..	370 m. h. n. e.	Turkey ..	
HEPHRA .....	.....	Judah	Canaan ..	Joshua xii. 17 XII ..	20 a. n.	Palest ..	
HEPHRA, Land of .....	.....	Judah	ditto ..	1 Kings iv. 10 XII ..	20 a. n.	ditto ..	
HEPHA, Mt. or Chesalon .....	.....	Dan	ditto ..	Judges i. 26 .. XI ..	16 m. n. w.	ditto ..	
HEPHRA, Mount .....	.....	Issachar ..	ditto ..	Pa. cxxxix. 3. IX ..	48 m.	ditto ..	
HEPHRA, Mount, Shearir, or Sirion .....	.....	Manasseh, byd. Jordan ..	ditto ..	Joshua xii. 1. XIII ..	150 m. n. e.	ditto ..	
HEPHRA	Esbaa, or Esbata ..	Reuben	ditto ..	Num. xxi. 25. XIV ..	27 m. h. n.	ditto ..	
HEPHRA .....	.....	Judah	ditto ..	Joshua xv. 27 XII ..	35 a. w. h. s.	ditto ..	
HEPHRA .....	.....	Canaan ..	Ham	Genesis x. 15. I ..	0 a.	ditto ..	
HEPHRA .....	.....	Asber	Canaan ..	Ezek. xlvii. 16 VII ..	100 m. h. n.	ditto ..	
HEPHRA, or HEPER .....	.....	Judah	ditto ..	Joshua xv. 3. XII ..	27 a. w. h. s.	Syria ..	
HIDDEBEL, River of	Tigris	Paradise ..	Eden ..	Genesis ii. 14. II ..	1600 m. h. n.	Turkey ..	
HIERAPOLIS	Hierapolis	Phrygia	AsiaMin. Col. iv. 13 ..	XXIII. 20 s.	ditto ..	ditto ..	
HILL COUNTRY, The	Daromas	Judah	Canaan ..	Joshua xxi. 11 XII ..	20 s.	Palest ..	
HILON, or Holon .....	.....	Judah	ditto ..	1 Chron. vi. 56 XII ..	20 a. h. w.	ditto ..	
HITHOM, Valley of .....	.....	Benjamin ..	ditto ..	Jer. xix. 2. XVI ..	0 a. w.	ditto ..	
HITTITES .....	.....	Judah	ditto ..	Deut. vii. 1. III ..	10 a.	ditto ..	
HIVITES .....	.....	Asber and Naphtali ..	ditto ..	Deut. vii. 1. XIX ..	140 m. h. n.	ditto ..	
HOBAN	Chochaba	Damascus ..	Syria ..	Gen. xiv. 15. XIII ..	110 m. n. e.	Syria ..	
HOLON, or Hilon .....	.....	Judah	Canaan ..	Joshua xxi. 16 XII ..	20 a. h. w.	ditto ..	
HOB, Mount, or Seir .....	.....	Edom	Arabia ..	Num. xx. 27. IV ..	90 a.	Arabia ..	
HOB, Mount, or Seir .....	.....	Dan ..	Canaan ..	Genesis xiv. 6. XI ..	24 m. h. s.	Palest ..	
HOBAB	Horeb	Sinai	Arabia ..	Exodus xvii. 6. IV ..	230 a. s. w.	Arabia ..	
HOBAB .....	.....	Naphtali ..	Canaan ..	Joshua xiv. 23. VII ..	67 m. h. n.	Palest ..	
HOB-HASIDEAD .....	.....	Shur	Paran ..	Num. xxxviii. 14 IV ..	130 a. w. h. s.	Arabia ..	
HOBAB, or Zephath .....	.....	Judah	Canaan ..	Num. xiv. 45. IV ..	43 a. w. h. w.	Palest ..	
HOBABAIN .....	.....	Reuben	ditto ..	Jer. xlviii. 5. XIV ..	50 m.	ditto ..	

<i>at with</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Provinces or Parishes.</i>	<i>Remarks.</i>
12 — 37. 20		Haleb or Aleppo Asla ..	Aleppo ...		Celebrated for its wine and white wool.
16 — 35. 36		ditto ..	Akka.....		A boundary town between Asher and Naphtali.
7 — 33. 34		Nahbora.....	ditto .. ditto ..		A city of the Levites.
54 — 35. 16		ditto ..	Damascus		Here twelve valiant men of Iahbosheth, the son of Saul, and twelve of David's men, slew each other. Abner and his army were here also smitten.
15 — 41. 45		Annah, or Anah.	ditto ..	Aljesirah..	A place of idol worship.
23 — 35. 31		ditto ..	Damascus		The king of this place was taken by Joshua.
28 — 33. 31		ditto ..	ditto ..		Under the government of one of Solomon's purveyors.
51 — 34. 59		ditto ..	Gaza ..		The Amorites kept possession of this place in defiance of the Israelites.
1. 37 — 35. 25		Hermon	ditto ..	Akka.....	.....
1. 30 — 35. 9		El-Hefah.....	ditto ..		A northern boundary of Canaan.
1. 53 — 35. 3		Hehban.....	ditto ..	Damascus	A city of the Amorites taken by Joshua. The fish pools were here. Canticles vii. 4.
1. 19 — 34. 54		ditto ..	Gaza ..		.....
.....		ditto ..	Damascus		A colony of Canaan.
1. 23 — 35. 35		ditto ..	Akka.....		A boundary town in the north of Canaan.
1. 15 — 34. 57		ditto ..	Gaza ..		A southern boundary of Judah.
1. 10 — 34. 30		Shat-eol-Arab..	ditto ..	Bagdad..	One of the rivers of Paradise.
1. 0. — 29. 9		Pambouk-Kalel	ditto ..	Kharaman .....	.....
.....		ditto ..	Damascus		In which the city of Hebron was situated.—The neighbouring country was given to Caleb for a possession.
1. 37 — 35. 14		ditto ..	ditto ..		A city of the Levites.
.....		ditto ..	ditto ..		Of this place Jeremiah declared that it should be called the valley of slaughter, because here the children of Judah offered up their sons as burnt offerings to Baal.
.....		ditto ..	Akka.....		Subdued by the Israelites.
1. 9 — 35. 50		ditto ..	ditto ..		Ditto.
1. 25 — 35. 20		Kokab.....	ditto ..	Damascus	At this place Abram gained a decisive battle over Chedorlamer and allies. Lot and his family were rescued, and all his property restored.—See Damascus.
1. 27 — 35. 14		ditto ..	ditto ..		See Hilon. Levitical city.
2. 8 — 35. 25		Djebel Shera...	ditto ..	Paran....	An encampment of the Israelites. At this place Aaron, after being stripped of his priestly robes by Moses, died and was buried.
1. 43 — 34. 54		ditto ..	Gaza ..		.....
1. 37 — 34. 15		Orab or St. Catherine.....	ditto ..	Paran....	Here God commanded Moses to strike the rock, to supply the Israelites with water.
2. 52 — 35. 39		ditto ..	Akka.....		.....
2. 1 — 33. 42		ditto ..	El-Tieh ..		An encampment of the Israelites.
2. 59 — 35. 13		Nuhk es-Sufah	ditto ..	Gaza ..	The people that would invade the land of promise against the will of God, were smitten by the Amalekites and the Canaanites unto this place.
2. 52 — 35. 17		ditto ..	Damascus		.....

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Title or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Map.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>No. of Camp.</i>
HORSE GATE.....		Benjamin ..	Canaan ..	Nehem. iii. 28. XVI..	0 a. n.	Palat.	
HOSAN, or HOSEA.....		Asher	ditto	Joshua xix. 29. VII..	79 n.	ditto.	
HUSON, or Hehhek.....		Asher	ditto	1 Chron. vi. 75. VII..	68 n.	ditto.	
HVL	Padan Aram and Hamath.	Aram	Shem ...	Gen. x. 25. I.....	300 n. n. n.	Syria	
HUNYAN		Judah	Canaan ..	Joshua xv. 54. XII..	22 s. h. w.	Palat.	
Hra		Gad	ditto	Joshua xiii. 21. XIV..	56 n. n. n.	ditto.	
ISEMAN, or Bileam		Issachar....	ditto	Joshua xvii. 11. IX....	45 n. h. w.	ditto.	
ICONIUM.....	Iconium.....	Lyconia ...	AsiaMin.	Acts xiv. 1. XXIV.	268 n. n. w.	Anatol.	
ISALAN		Sebulon....	Canaan ..	Joshua xix. 15. VIII..	51 n.	Palat.	
ISURRA or Edom.....	Arabia Petrea ..		Arabia ..	Isaiah xxxiv. 5. IV.....	160 s. w. h. w.	Arabia	
IM	Iim.....	Simeon	Canaan ..	Joshua xv. 29. XII..	49 s. w. h. w.	Palat.	
IS-ARABIM.....		Moab	Arabia ..	Nam. xxi. 11. IV.....	42 s. n. h. s.	Arabia	
LOX, or ION		Naphtali ...	Canaan ..	1 Kings xv. 20. VII..	75 n. n. n.	Palat.	
ILLYRICUM	Liburnia and Dalmatia		Macedonia..	Rom. xv. 19. XXIV.	968 n. w.	Turkey	
INDIA.....	India		India ...	Ezther i. 1. II....	1206 n.	Hindostan	
ISON or IJON		Naphtali ...	Canaan ..	Josh. xix. 28. VII....	75 n. n. n.	Palat.	
ISRUHESH		Judah or Benjamin ..	ditto	Josh. xix. 41. XI....	19 w. b. n.	ditto.	
ISREH		Benjamin ..	ditto	Josh. xviii. 27. XI....	13 n. n. h. n.	ditto.	
IS-TOB, or Tob	Tobie, or Tubi- oni		Syria....	2 Sam. x. 6. XIX.	520 n. n. n.	Syria	
ISLES OF THE GHEVILES		Great Sea ..	Dodanin (Chittim, &c.....	Geneais x. 5. I.....	0 w.	Mediterr.	
ISRAEL, Kingdom of	Judea.....	The twelve Tribes....	Canaan ..	1 Sam. xv. 23. XVIII.		Palat.	
ISSACHAR, Tribe of		Samaria	ditto	Josh. xix. 28. IX....	0 n.	ditto.	
ITALY	Grecia Magna ..	Kittim.....	Javan ...	Acts xviii. 1. XXIII.	1149 n. w. h. w.	Italy	
ITHAN, or Juttah	Jethira	Judah	Canaan ..	Josh. xv. 23. XII..	25 s. h. n.	Palat.	
ITVAN-KASIM	Tacassia	Sebulon	ditto	Josh. xix. 13. VIII..	54 n. h. n.	ditto.	
IVURA	Tracconites....	Manasseh byd. Jordan	ditto	Luke iii. 1. XIII..	0 n. n. n.	Syria	
IVAN OF AVE.....		Cush.....	Shem ...	Isa. xxxvii. 12. II....	1250 s. h. w.	Perse.	
JAAHRA, Jaser, or Jahara. Jaser.....		Gad	Canaan ..	Nam. xxi. 23. XIV..	49 n. n. h. n.	Palat.	

Lat. Vert.	Long. East.	Modern Name.	Quarter.	Province or Pashah.	Remarks.
			Asia ..	Gaza	Repaired by the Priests.
8 — 25. 16			ditto ..	Akka	
54 — 23. 24			ditto ..	ditto	A Levitical city.
			ditto ..	Algexira & Tripoli	A colony of Shem.
25 — 26. 17			ditto ..	Damascus	
		Hamuran	ditto ..	ditto	Smitten by the Israelites under Moses.
31 — 25. 9			ditto ..	Akka	A city of the Levites.
50 — 22. 29		Cogni, or Conieh.	ditto ..	Cogni, or Konieh	This was the chief city of the province of Lycania. Here St. Paul preached in the synagogue to the Jews, who stirred up the Gentiles, &c. who afterwards stoned him.—See Derbe.
27 — 25. 23			ditto ..	Akka	
30 — 54. 20		El-Djebel	ditto ..	Damascus	This is the Greek name, formed from, and answering to, the Hebrew Edom. It was denounced by Isaiah, and from this place a great multitude followed Christ.
24 — 24. 29			ditto ..	Gaza	
10 — 25. 55			ditto ..	Damascus	An encampment of the Israelites.
15 — 26. 29			ditto ..	Akka	A fenced city.—Smitten by Benhadad, king of Syria.
15 — 19. 40		Croatia and Dalmatia	Europe Illyria		This place was distinguished into two parts; Liburnia to the north, where now lies Croatia; and Dalmatia to the south; 2 Tim. iv. 10. Here St. Paul preached the gospel.
		Hindoostan	Asia ..	Mooltan &c.	So named from its great western river Indus. Under the sceptre of Ahasuerus.
136 — 25. 44			ditto ..	Akka	See Ijon.
46 — 34. 57			ditto ..	Gaza	Probably the same as Beth-shemash
54 — 26. 32			ditto ..	Damascus	
130 — 25. 50		Emmet	ditto ..	ditto	The Syrians of this place came to help the children of Ammon who were smitten by Joab.—See Holam.
		Cyprus, Candia, Sicily, &c.	Europe & Asia. Levant		This appellation was given to all the southern promontories and islands in the Mediterranean Sea, viz. Italy, Greece, Spain, &c.
		Palestine	Asia ..		
		Edmureh	ditto ..	Akka	One of the twelve tribes of Israel.
1. 45 — 14. 25		Naples	Europe Naples		
1. 22 — 25. 24			Asia ..	Damascus	A Levitical city.
2. 29 — 25. 34			ditto ..	Akka	A boundary town of Zebulon.
		Djedour	ditto ..	Damascus	Of this place Philip was tetrarch.
2. 30 — 59. 40		Nerve-el Nahr	ditto ..	Khorassan	A city of idolatry.
2. 17 — 26. 6		Djazeera or Jehas	ditto ..	Damascus	Taken by the Israelites under Moses.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Title or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Mig.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Modern Country.</i>
HABETH, Forest of		Judah	Canaan..	1 Sam. xxiii. 6. XII...		36 s. w. b. w. .	Palest.
HABON, Well of.....		Manasseh ..	ditto....	Judges vii. 1. IX		44 n. n. s.	ditto..
HAROSHETH of the Gen- tiles.....	Haroseth	Naphtali....	ditto....	Judges iv. 13. VII		78 n. b. s.	ditto..
HABAN	Auranitis	Manasseh, byd. Jordan	Syria ..	Ezek. xlvii. 17. XIII ..		80 n. n. s.	Syria..
HAVILAN		Joktan	Arphaxad	Genesis x. 29. I. II ..		1700 n. b. n.	Peria..
HAVILAN	Cholchia, or Chabala.....	Cush	Ham....	Genesis x. 7. I. II ..		700 n. b. s.	Turkey
HAVILAN.....	Arabia	Paradise....	Eden ..	Genesis ii. 11. I. II ..		700 n. b. s.	ditto..
HAVOTH-JAIR, &c.		Manasseh, byd. Jordan	Canaan..	Num. xxxiii. 41. XIII ..		70 n. n. s.	ditto..
HASAR-ADDAR, of Adar		Judah	ditto....	Num. xxxiv. 4. XII ..		40 s. w. b. s. .	Palest.
HASAR-BNAN, of ENAN		Naphtali ..	ditto....	Num. xxxiv. 9. VII ..		94 n. b. s.	ditto..
HASAR-GADDAN.....		Judah	ditto....	Joshua xv. 27. XII ..		36 s. w.	ditto..
HASAR-HATTICON.....		Damascus ..	Syria ..	Ezek. xlvii. 16. VII ..		100 n. n. s.	ditto..
HASAR-MAVETH		Joktan	Arphaxad	Genesis x. 26. I		46 s. w. b. w. .	Peria..
*							
HASAR-SHUAL		Simeon	Canaan..	Joshua xv. 28. XII ..		32 s. w. b. w. .	Syria..
HASAR-SUSAN, or HASAR- SUSIM		Simeon	ditto....	Joshua xix. 5. XII ..		33 s. s. w.	ditto..
HASERIM, or Haseroth		Paran	Arabia..	Deut. ii. 23 .. IV, & XIX ..		108 s. s. w.	Arabia..
HASEROTH, or Haserim		Paran	ditto....	Num. xi. 35 .. IV, & XIX ..		108 s. s. w.	ditto..
HASHERON-TAMAR, of En- gaddi.....	Engaddi.....	Judah.....	Canaan..	Genesis xiv. 7. XII ..		36 s. b. s.	Syria..
HASOR	Hasor.....	Naphtali ..	ditto....	1 Kings ix. 18. VII ..		77 n. b. s.	ditto..
HASOR		Judah.....	ditto....	Joshua xv. 23. XII ..		40 s. w.	ditto..
HASOR	Petra of the Na- bathcan.....	Edom	Arabia ..	Jer. xlix. 28. IV		96 s. b. s.	Arabia..
HEBER		Arphaxad ..	Shem ...	1 Chron. v. 12. II ..		0 n. s.	Peria..
HEBRON, Pool of		Judah	Canaan..	2 Sam. iv. 12. XI ..		17 s. b. w.	Palest.
HEBRON, Kirjath-Arba, or Mamre		Hebron	Judah.....	Gen. xxi. 2. XII ..		17 s. b. w.	ditto..
HEBRON, of Abdon	Habran	Asher	ditto....	Joshua xix. 28. VII ..		93 n.	ditto..
HEBRON, Vale of		Judah	ditto....	Gen. xxxvii. 14. XII ..		20 s.	ditto..
HELAN	Peria.....		Peria ..	2 Sam. x. 16. XIX ..		650 n.	
HELBAN		Asher	Canaan..	Judges i. 31. VII ..		104 n.	ditto..

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Previous or Probable.</i>	<i>Remarks.</i>
E. 28 — 34. 55		Asia ..	Gaza	Here Saul charged his servants and commanded them to slay the priests of the Lord, but they refusing, Doeg the Edomite killed that day fourscore and five of them.	
E. 28 — 35. 41		ditto ..	Damascus	Here the Midianites fell by the hand of Gideon, who, by the stratagem of the lamps and pitchers, so terrified them, that every man's hand was turned against his fellow.	
E. 2 — 35. 31		ditto ..	Akka	Sisera's army assembled here, with 900 chariots, and was defeated by Deborah and Barak, and he was afterwards slain by Jael, the wife of Heber, who drove a nail through his temples.	
E. 40 — 35. 20		ditto ..	Damascus		
M. 0 — 68. 0 Caudul		ditto ..	Caudul ..	Peopled by the descendants of Joktan.	
E. 0 — 35. 0 Armenia		ditto ..	Georgia ..	Peopled by the descendants of Cush.	
M. 0 — 47. 0		ditto ..	Bagdad ..	A part of the land of Eden, compassed by the River Pison.	
E. 50 — 35. 50		ditto ..	Damascus ..	Taken by Jair, the son of Manasseh.—See Baahan-Havoth-Jair.	
E. 12 — 34. 55		ditto ..	Gaza	See Adar.	
E. 19 — 35. 39		ditto ..	Akka	See Enan.	
E. 5 — 34. 47		ditto ..	Gaza	A boundary town between Judah and Edom.	
E. 30 — 35. 10		ditto ..	Damascus ..	A northern boundary of Canaan.	
E. 35 — 34. 45		ditto ..	Irak, and Khroasan ..	Peopled by the descendants of Joktan.	
E. 29 — 34. 46		ditto ..	Gaza		
E. 34 — 34. 44		ditto ..	ditto		
E. 18 — 34. 25 ..		ditto ..	El-Tieh ..	The dwelling place of the Avims, or Avites.	
E. 15 — 34. 25		ditto ..	ditto	A station of the Israelites, from whence they removed to the wilderness of Paran; and here Miriam, the sister of Moses, was struck with leprosy.	
E. 11 — 35. 37 Ain Tidy		ditto ..	Damascus ..	The Amalekites and Amorites were defeated by Abram at this place.—See Engedi.	
E. 1 — 35. 36 Hanzouri		ditto ..	Akka	The chief city of the northern kingdom. Taken and burnt by Joshua.	
E. 19 — 25. 3		ditto ..	Gaza	One of the uttermost cities of Judah towards Edom.	
E. 10 — 25. 28 Wady Mousa ..		ditto ..	El-Arabi ..	See Selah and Joktheel.	
.....		ditto ..	Elam	A colony of Selah.	
E. 29 — 35. 17		ditto ..	Damascus ..	Here Baanah and Beehab, sons of Rimmon, slew Ishbosheth, and David ordered his young men to slay them, and having cut off their hands and feet, hung them up over the pool.	
E. 29 — 35. 17 El-Khalyi		ditto ..	ditto ..	A city of refuge.—Here Sarah, wife of Abraham died.—Here also Joab killed Abner, by smiting him under the fifth rib, and David wept over his grave.	
E. 19 — 35. 29		ditto ..	Akka	See Abdon.	
E. 5 — 35. 17		ditto ..	Damascus ..	Here Joseph's brethren threw him into the pit, and steeped his coat in goat's blood, previous to selling him to the Ishmaelites.—See Gilead and Dothan.	
.....		Kusistan	ditto ..	At this place David conquered the Syrians, and smote Shabach, the captain of their host.	
E. 29 — 35. 24		ditto ..	Akka	The Canaanites were never expelled from this place.	

Scripture Name.	Classic Name.	Title or Province.	Country.	Scripture References.	No. of Map.	Distances and bearings from Jerusalem.	Notes.
JERAR-SANADUTHA	Manasseh	byd. Jordan	Canaan.	Gen. xxi. 47. XIII.	65 w. n.	.....	Palst.
JEROSHAPHAT, Valley of.	Benjamin	and Dan	ditto	Joel iii. 2 & 12. XVI.	6 n. & s.	.....	ditto
JEROVAN-JIRRE, or "the LORD will see or pro- vide."	Manasseh	ditto	Gen. xxi. 14.	III.	38 s. n. n.	.....	ditto
JEROVAN-NIRSI, or "the LORD my banner."	Horob.	Sinal.	Exodus xviii. 15	IV.	40 s. n. w.	.....	Arabia
JEROVAN-SHALOM, or "the LORD send peace."	Manasseh	Canaan.	Judges vi. 24.	IX.	30 s. n.	.....	Palst.
JERUD, or Jehuid.	Dan	ditto	Joshua xix. 45.	XI.	33 w. b. s.	.....	ditto
JERAN	Joktan	Arphaxad	Genesis x. 25.	I.	.....	.....	Peria
JERAKHELIVES	Simeon	Canaan.	1 Sam. xviii. 10	XIX.	15 s.	.....	Palst.
JERICO, or City of Palm Trees	Hierachus.	Benjamin	ditto	Joshua ii. 1	XI.	17 s. n. n.	ditto
JERICO, Waters of.	Benjamin	ditto	2 Kings ii. 21	XI.	17 s. n. n.	.....	ditto
JERICO, Plains of	Benjamin	ditto	Joshua v. 10.	XI.	20 s. n. n.	.....	ditto
JERUEL, Wilderness of ..	Judah	ditto	2 Chron. xx. 16.	XII.	20 s. b. n.	.....	ditto
JERUSALEM, Salem, Je- bus, or Ariel	Hierosolyma	Judah and Benjamin	ditto	Joah. xviii. 28.	XVI.	0 0 0	ditto
JERHANAN, or Migdal- Senua	Judah	ditto	2 Chron. xiii. 19.	XII.	12 s. b. s.	.....	ditto
JERIMON	Judah	ditto	Num. xxi. 20	XII.	26 s. a. n.	.....	ditto
JETELAN	Dan	ditto	Joshua xix. 43	XI.	21 w.	.....	ditto

St. Edm.	Long. East.	Modern Name.	Quarter.	Province or Pashah.	Remarks.
33 — 36. 15		Asia	Damascus	See Galed.	
		ditto	ditto		This place is called the king's dale, 7 Sam. xviii. 18; and here Absalom set up a pillar.—It was also a favourite burial place of the Jews.
23 — 36. 23		ditto	ditto		At this place Abraham was about to offer up his son Isaac as a burnt offering, but the angel of the Lord stayed his hand, and provided a ram in place of his son.
36 — 34. 6		ditto	El-Paran		At this place Moses erected an altar in commemoration of his having defeated the Amalekites.—It was here Aaron and Hur held up his hands, for while they were extended to heaven the Israelites prevailed, and when they dropped the Amalekites prevailed.
10 — 36. 40		ditto	Damascus		At this place an angel appeared to Gideon, and promised that the Midianites should fall by his hands, and gave him a token by raising fire out of the rock, which consumed the broth, flesh, and cakes placed thereon.
40 — 34. 54	el-Yahudiyyah	ditto	Gaza		
		ditto	Irak, and Khorassan		Colonised by the descendants of Joktan.
30 — 25. 30		ditto	Gaza		A people inhabiting part of the country of the Philistines conquered by David.
54 — 36. 37	Rah	ditto	Damascus		To this city Joshua sent the spies, whom Rahab the harlot hid; it was the first taken from the Canaanites by the children of Israel, after their passage over the river Jordan. It was strongly fortified, but its walls were thrown down by a miraculous interposition of Jehovah, by the simple blowing of rams' horns; and a dreadful curse was pronounced on any one who should ever attempt to rebuild them (Joshua vi. 26); which was afterwards inflicted (1 Kings xvi. 34).
0 — 36. 40		ditto	ditto		The impurity and barrenness of these waters were removed by Elisha.
53 — 36. 40		ditto	ditto		On the arrival of the Israelites at this place the supply of manna ceased, and they did eat of the fruit of the Land of Canaan.
28 — 36. 25		ditto	ditto		Here the Lord wrought a special deliverance for the inhabitants of Jerusalem, from the combined armies of Ammon, Moab, and Mount Seir.
47 — 36. 19	El-Khoda, Khod-deser El-Goota.	ditto	ditto		Supposed to have been founded by Melchizedek, who named it Salem (or peace). It was afterwards taken by the Jebusites, who erected the fortress on mount Zion, which they called Jebus: David drove them out and built a new city on mount Zion, which was afterwards called the City of David. He made it the seat of his government, brought the ark of the covenant to it from Kirjath-jearim, and died and was buried here. In this city was the celebrated temple of Solomon, which was afterwards destroyed by Nebuzardan, under Nebuchadnezzar, king of Babylon, and the spoils were carried to Babel.—The temple was restored by command of the God of Israel, and of Cyrus, Darius, and Artaxerxes, kings of Persia, under Zerubbabel; and all the vessels, &c. taken from the house of the Lord, by Nebuchadnezzar, were given up. The wall and city were restored, under Nehemiah, by men who were obliged to have arms in one hand and working-tools in the other. It afterwards fell into decay, but was rebuilt by Herod the Great, and became the principal scene of the life of our Lord, and subsequently also of that of his disciples, until the persecution of the Christians by Herod, when they were scattered abroad.
46 — 36. 43		ditto	ditto		Taken by Abijah from Jeroboam.
22 — 35. 28		ditto	ditto		
48 — 34. 54		ditto	Gaza		

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Map.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Notes.</i>
HORSE GATE.....		Benjamin ..	Canaan..	Nehem. iii. 28. XVI..	0 s. n.	0 s. n.	Palest.
HOSAN, or HOSAN.....		Asher	ditto	Joshua xix. 23. VII..	79 w.	79 w.	ditto..
HUKOK, or Hakkok.....		Asher	ditto	1 Chron. vi. 75. VII..	68 w.	68 w.	ditto..
HUL	Padan Aram and Hamath.	Aram	Shem ..	Gen. x. 23.....	I.....	300 n. n. w.	Syria
HUNTAH		Judah	Canaan..	Joshua xv. 54. XII..	22 s. b. w.	22 s. b. w.	Palest.
HUE		Gad	ditto	Joshua xiii. 21. XIV..	50 n. n. w.	50 n. n. w.	ditto..
ISLEAM, or Bileam		Issachar ..	ditto	Joshua xvii. 11. IX....	45 n. b. w.	45 n. b. w.	ditto..
ICONIUM.....	Iconium.....	Lycania ..	AsiaMin.	Acts xiv. 1.....	XXIV.	268 n. n. w.	Anadol.
IDALAH		Zebulon....	Canaan..	Joshua xix. 15. VIII..	51 n.	51 n.	Palest.
IDUMEA or Edom.....	Arabia Petraea ..		Arabia ..	Isaiah xxxiv. 5. IV....	100 n. w. b. w.	100 n. w. b. w.	Arabia
IIM	Iim.....	Simeon	Canaan..	Joshua xv. 29. XII..	49 s. w. b. w.	49 s. w. b. w.	Palest.
LYE-ABARIM.....		Moab	Arabia ..	Num. xxi. 11. IV....	42 s. n. b. s.	42 s. n. b. s.	Arabia
IRON, or Iron		Naphtali ..	Canaan..	1 Kings xv. 20. VII..	75 n. n. w.	75 n. n. w.	Palest.
ILLYRICUM	Liburnia and Dalmatia		Macedonia..	Rom. xv. 19 ..	XXIV.	980 n. w.	Turkey
INDIA.....	India		India...	Ether. i. 1.....	II....	1800 n.	Hindoo stan
IRON of Ijon		Naphtali ..	Canaan..	Josh. xix. 23. VII....	75 n. n. w.	75 n. n. w.	Palest.
ISBETHAN		Judah or Benjamin ..	ditto	Josh. xix. 41.....	XI....	19 w. b. n.	ditto..
ISPAH		Benjamin ..	ditto	Josh. xviii. 27. XI....	13 n. n. b. n.	13 n. n. b. n.	ditto..
ISN-TOR, or Tob	Tobie, or Tobi- eni		Syria...	2 Sam. x. 6.....	XIX..	820 n. n. w.	Syria
ISLES OF THE GENTILES ..		Great Sea ..	Dodanin Chittim, &c.....	Genes. x. 5.....	I.....	0 w.	Mediterr.
ISRAEL, Kingdom of	Judea.....	The twelve Tribes....	Canaan..	1 Sam. xv. 23. XVIII..			Palest.
ISACHAR, Tribe of		Samaria ..	ditto	Josh. xix. 23.....	IX....	0 n.	ditto..
ITALY	Grecia Magna ..	Kittim.....	Javan ..	Acts xxvii. 1.....	XXVIII.	1140 n. w. b. w.	Italy
ITHAN, or Jutta	Jethira	Judah	Canaan..	Josh. xv. 23.....	XII..	26 n. b. n.	Palest.
ITTAN-KASIM	Tacasain	Zebulon ..	ditto	Josh. xix. 13.....	VIII..	54 n. b. n.	ditto..
ITURNA.....	Traconites.....	Manasseh byd. Jordan	ditto	Luke iii. 1.....	XIII..	0 w. n. w.	Syria
IVAN of Ayr.....		Cush.....	Shem...	Isa. xxxviii. 12. II....		1280 n. b. n.	Persia
JAAHA, Jaser, or Jahaza. Jaser.....		Gad	Canaan..	Num. xxi. 23. XIV..	40 n. n. b. n.	40 n. n. b. n.	Palest.

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Prefecture.</i>	<i>Remarks.</i>
			Asia	Gaza	Repaired by the Priests.
E. 5 — 35. 16			ditto	Akka	
E. 54 — 35. 24			ditto	ditto	A Levitical city.
			ditto	Algeria & Tripoli	A colony of Shem.
E. 25 — 35. 17			ditto	Damascus	
		Hacuran	ditto	ditto	Smitten by the Israelites under Moses.
E. 21 — 35. 9			ditto	Akka	A city of the Levites.
E. 40 — 32. 29		Cogni, or Conieh.	ditto	Cogni, or Konieh.	This was the chief city of the province of Lycaonia. Here St. Paul preached in the synagogue to the Jews, who stirred up the Gentiles, &c. who afterwards stoned him.—See Derbe.
E. 47 — 35. 23			ditto	Akka	
E. 30 — 34. 20		El-Djebal	ditto	Damascus	This is the Greek name, formed from, and answering to, the Hebrew Edom. It was denounced by Isaiah, and from this place a great multitude followed Christ.
E. 24 — 34. 29			ditto	Gaza	
E. 10 — 35. 54			ditto	Damascus	An encampment of the Israelites.
E. 50 — 35. 29			ditto	Akka	A fenced city.—Smitten by Benhadad, king of Syria.
E. 15 — 19. 40		Croatia and Dal- matia	Europe	Illyria	This place was distinguished into two parts; Liburnia to the north, where now lies Croatia; and Dalmatia to the south; 2 Tim. iv. 10. Here St. Paul preached the gospel.
		Hindoostan	Asia	Mooltan &c.	So named from its great western river Indus. Under the sceptre of Ahasuerus.
E. 35 — 35. 44			ditto	Akka	See Ijon.
E. 45 — 34. 57			ditto	Gaza	Probably the same as Beth-shemash
E. 54 — 35. 23			ditto	Damascus	
E. 20 — 35. 50		Emzonet	ditto	ditto	The Syrians of this place came to help the children of Ammon who were smitten by Joab.—See Halam.
		Cyprus, Candia, Sicily, &c.	Europe & Asia.	Levant	This appellation was given to all the southern promontories and islands in the Mediterranean Sea, viz. Italy, Greece, Spain, &c.
		Palestine	Asia		
		Esdraelon	ditto	Akka	One of the twelve tribes of Israel.
E. 45 — 14. 25		Naples	Europe	Naples	
E. 22 — 35. 24			Asia	Damascus	A Levitical city.
E. 49 — 35. 34			ditto	Akka	A boundary town of Zebulon.
		Djedour	ditto	Damascus	Of this place Philip was tetrarch.
E. 20 — 59. 50		Merve-el Nahr.	ditto	Khorassan	A city of idolatry.
E. 17 — 35. 6		Djeraze or Jehaz	ditto	Damascus	Taken by the Israelites under Moses.

Scripture Name.	Class Name.	Tribe or Province.	Country.	Scripture Reference.	No. of Chap.	Distance and bearing from Jerusalem.	Modern Country.
KADOSH-BARNBA	Codes	Wilderness of Kadesh or Ein	Arabia	Num. xxxii. & IV.	80 a. w. h. s.	Arabia	
KADOSH, or Kithmah	Bekam, Bekom or Rahim	Paran	ditto	Num. xxi. 1	IV.	48 a. w. h. s.	ditto
KADOSH MERISAN .....	.....	Kadesh	ditto	Deut. xxxii. & IV.	80 a. w. h. s.	ditto	
KADMONITES .....	.....	Arabia	ditto	Genesis xv. 19 III.	45 n. a. s. ....	.....	Palest
KANAN .....	.....	Asher	Canaan	Joshua xix. 28 VII.	80 n. ....	.....	ditto
KANAN, or CANA of Galilee	Cana	Zebulun	ditto	John ii. 11.	VIII.	60 n. h. s.	ditto
KANAN, River	Arundinotis, or Cana	Ephraim and Manasseh	ditto	Joshua xvi. 8. X.	45 n. w. h. w.	ditto	
KARKAA	Coraces, or Carcaria	Judah	ditto	Joshua xv. 2. XII.	46 a. w.	ditto	
KARNAIM, or Ashtaroth Carnaim .....	.....	Manasseh, byd. Jordan	ditto	Genesis xiv. 8. XIII.	74 n. s.	ditto	
KARVA, or Kattah .....	.....	Zebulun	ditto	Joshua xxi. 34 VIII.	67 n. h. s.	ditto	
KARTAN, or Kirjathaim .....	.....	Naphtali	ditto	Joshua xxi. 23 VII.	73 n. h. s.	ditto	
KARTAN, or Kartah .....	.....	Zebulun	ditto	Joshua xix. 15 VIII.	67 n. h. s.	ditto	
KEDAR, Country of	Cedreans	Edom	Arabia	Isaiah xxi. 16 II.	90 a. h. s.	Arabia	
KEDMONITE .....	.....	Reuben	Canaan	Joshua xiii. 18 XIV.	44 n. ....	.....	Palest
KEDRON, Kishon or Kishon .....	.....	Issachar	ditto	1 Chron. vi. 72. IX.	56 n. w. s.	ditto	
KEDRON NAPHTALI	Codes, Codissus	Naphtali	ditto	Joshua xii. 7. VII.	74 n. h. s.	ditto	
KERELATNA .....	.....	El-Paran	Arabia	Num. xxxiii. 29 IV.	103 w. a. w.	Arabia	
KETLAN .....	.....	Judah	Canaan	Josh. xv. 44	XII.	30 a. w. h. s.	Palest
KENATH, or Kenath Nobah, or Nobah	Canatha	Manasseh, byd. Jordan	ditto	Num. xxxiii. 43 XIII.	90 n. w. s.	ditto	
KENATH NOBAH, Kenath or Nobah	Canatha	Manasseh, byd. Jordan	ditto	1 Chron. ii. 23. XIII.	90 n. w. s.	ditto	
KENITES .....	.....	Reuben	ditto	Genesis xv. 19. III. ....	.....	ditto	
KENIZITES .....	.....	Moab	ditto	Genesis xv. 19. III.	70 n. a. s.	ditto	
KENIZITE, or Kiriath .....	.....	Judah	ditto	Josh. xv. 25	XII.	47 a. w. h. s.	ditto
KENIZ, Valley of .....	.....	Benjamin	ditto	Josh. xviii. 21. XL.	30 n. h. w.	ditto	
KIBOTH-HATTAVAN, or Tophel .....	.....	Paran	Arabia	Num. xi. 34	IV.	123 a. a. w.	Arabia
KIBSAIM, or Jokneam .....	.....	Ephraim	Canaan	Josh. xxi. 22.	X.	30 n. w. w.	Palest
KIDRON of Cedron, Brook of .....	.....	Benjamin	ditto	1 Kings ii. 37.	XVI.	30 n. h. a.	ditto
KIDRON, Fields of	Judah	ditto	2 Kings xxiii. 4 XI. & XVI.	30 n. h. a.	ditto	
KINAN	Judah	ditto	Joshua xv. 22.	XII.	82 s.	ditto

GENERAL INDEX.

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Lat. N. or S.	Long. East.	Modern Name.	Quarter.	Province or Pashah.	Remarks.
35 - 35. 50		Serka	Asia ..	Damascus	Sihon, king of the Amorites, having refused to let the children of Israel pass through his land, gathered his people against them, and was utterly destroyed, and his land was afterwards divided between Reuben and Gad for an inheritance.
35 - 35. 55		Serka	ditto ..	ditto	At this place Jacob wrestled with an angel and prevailed, he then called the place Peniel.
32 - 35. 54		Ragib, or Yebes. ditto ..	ditto ..	ditto	The men of this city, seeing that Nabaah the Ammonite had encamped against it, proposed a covenant, with a promise to serve him, but he proposed to put out the right eye of the Israelites as a reproach, whereupon the Spirit of the Lord came upon Saul, who utterly destroyed the Ammonites, and afterwards became the first king of Israel.
32 - 35. 54		Ragib, or Yebes. ditto ..	ditto ..	ditto	Saul rescued this place from the Ammonites: and here the bodies of Saul and Jonathan were deposited after having been taken down from the walls of Bethshan.—See Bethshan.—See also above.
35 - 34. 48		Yebna, or Lebno. ditto ..	Gaza		A strong city of the Philistines conquered by Uzziah.
35 - 35. 48		..... ditto ..	Akka		A city of the Philistines, and its wall was broken down by Uzziah.
35 - 35. 22		..... ditto ..	Damascus		Here Christ conversed with a woman of Samaria, who testified of him, that he told her all things that ever she did.
35 - 35. 21		..... ditto ..	ditto ..	.....	.....
35 - 35. 6		Djesaze, or Jehar. ditto ..	ditto ..	.....	A city of the Levites.—Sihon, king of the Amorites, defeated at this place by the Israelites under Moses.
35 - 35. 6		Djesaze, or Jehar. ditto ..	ditto ..	.....	A city of the Levites.—See above.
35 - 35. 0		..... ditto ..	ditto ..	.....	See Jahaz, &c. above.
35 - 35. 10		..... ditto ..	ditto ..	.....	.....
35 - 34. 48		Jabna	Gaza		See Jabneh.
35 - 35. 21		..... ditto ..	Akka ....		.....
35 - 35. 3		..... ditto ..	Gaza ....		.....
		Europe & Asia.			So called from one of the sons of Noah, whose descendants are supposed to have peopled the whole of Europe, and part of Asia.
35 - 35. 24		..... Asia ..	Akka ....		.....
35 - 35. 17		..... ditto ..	Damascus		A boundary town between Manasseh and Ephraim.
35 - 34. 47		Jaffa, or Yaffa ..	Gaza		The port which was appointed for the reception of cedars and other materials for the building of Solomon's temple.—See Joppa.
35 - 35. 4		Yarmuk	ditto ..	ditto	A royal city which assisted Adoni-zedek, king of Jerusalem, against Gideon.
35 - 35. 11		..... ditto ..	Akka		A Levitical city.
35 - 35. 6		Attir	Gaza		A city in the mountains of Judah.
		..... ditto ..	Anadoli.		Colonised by the descendants of Japheth.
35 - 35. 6		..... ditto ..	Gaza ....		.....
35 - 35. 6		Saye	ditto ..	Damascus	A fortified city.—See Jaazer.
35 - 34. 59		..... ditto ..	Gaza		Forming a boundary between Dan and Benjamin.
35 - 35. 19		El-Khoda, Khoda, or El-Goota. ditto ..	Damascus		See Ariel, and Jerusalem.
		..... ditto ..	ditto ..	.....	Descendants of Canaan.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Title or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Map.</i>	<i>Distances and bearings from Jerusalem.</i>	<i>Modern Country.</i>
JEAR-SAMADUTHA	Manasseh	byd. Jordan	Canaan.	Gen. xxi. 47. XIII..	68 n. e.		Palest.
JEROSAPHAT, Valley of	Benjamin	and Dan ..	ditto....	Joel iii. 2 & 12. XVI..	0 n. & s. . .		ditto ..
JEROVAN-JIREH, or "the LORD will see or pro- vide."	Manasseh ..	ditto....	Gen. xxi. 14. III....	38 n. n. e.			ditto ..
JEROVAN-HIRSI, or "the LORD my banner."	Horeb.....	Sinal. ..	Exodus xviii. 15 IV....	40 s. a. w.			Arabia
JEROVAN-SHALOM, OF "the LORD send peace."	Manasseh ..	Canaan ..	Judges vi. 24. IX....	30 n. n.			Palest.
JERUD, or Jehuld.....	Dan	ditto....	Joshua xix. 45. XI....	32 w. h. s.			ditto ..
JERAN	Joktan	Arphaxad	Genesis x. 26. I				Persia
JERAKHELITES	Simeon	Canaan ..	1 Sam. xxvii. 10 XIX..	15 s.			Palest.
JERICHO, or City of Palm Trees	Hierachua.	Benjamin ..	ditto....	Joshua ii. 1 .. XI....	17 n. n. e.		ditto ..
JERICHO, Waters of.....	Benjamin ..	ditto....	2 Kings ii. 21. XI....	17 n. n. e.			ditto ..
JERICHO, Plains of	Benjamin ..	ditto....	Joshua v. 10. XI....	20 n. n. e.			ditto ..
JERUEL, Wilderness of ..	Judah	ditto....	2 Chron. xx. 16. XII. ..	20 s. b. n.			ditto ..
JERUSALEM, Salem, Je- bus, or Ariel	Hierosolyma ..	Judah and Benjamin..	ditto....	Josh. xviii. 28. XVI..	0 0 0		ditto ..
JESHAMAN, or Migdal- Senna	Judah	ditto....	2 Chro. xiii. 19. XII. ..	12 s. b. s.			ditto ..
JESHIMON	Judah	ditto....	Num. xxi. 20. XII. ..	26 s. a. n.			ditto ..
JETHLAN	Dan	ditto....	Joshua xix. 42 XI....	21 w.			ditto ..

<i>Lat. North.</i>	<i>Long. East</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Provenance or Passage.</i>	<i>Remarks.</i>
		Asia ..	Damascus	At this place Abram defeated Cheldorisomer and his army.— See also Jehoshaphat, Valley of.	
42. 0 — 46. 0	Kur.....	ditto ..	Armenia	A place of captivity	
31. 35 — 36. 10	Mehatet-el Harj, ditto ..	Damascus	Here the Moabites, being deceived by the appearance of the water which was miraculously sent over the land, were smitten by the Israelites, and the king of Moab afterwards offered his eldest son as a burnt offering.		
31. 52 — 35. 50	ditto .. ditto ..	The Emims in this place were smitten by Chedorisomer and his army.			
31. 57 — 35. 14	ditto .. ditto ..				
31. 52 — 35. 50	ditto .. ditto ..	See Kirjathaim.			
31. 40 — 35. 30	ditto .. ditto ..				
32. 57 — 35. 35	ditto .. Akka.....	A city of the Levites.			
31. 29 — 35. 15	El-Khalyl.....	Damascus	At this place Sarah, the wife of Abraham, died.—See Hebron.		
31. 52 — 35. 50	ditto .. ditto ..				
31. 48 — 35. 9	ditto .. ditto ..	See Kirjath-jearim.			
31. 18 — 35. 12	Kerek.....	ditto .. ditto ..	Here Balak brought Balaam, and entertained him, and after- wards took him to several high places to curse the Israelites.		
31. 46 — 35. 9	Kuriyet el Knab ditto .. ditto ..	The Ark of the Lord was brought from Abinadab's house, and at Nachon's door, near this place, Uzzah was struck dead for presuming to put forth his hand to save it from falling.			
31. 22 — 35. 12	ditto .. ditto ..	A city of the Levites.			
32. 39 — 35. 41	ditto .. Akka.....	See Kadesh, &c.			
32. 39 — 35. 41	ditto .. ditto ..	Ditto.			
32. 45 — 35. 7	ditto .. ditto ..	At this place the Israelites slew the prophets of Baal by the order of Elijah, who afterwards promised the return of rain, which he was made the instrument of withholding.—See Carmel, Mount.			
31. 42 — 35. 9	ditto .. Damascus				
32. 44 — 35. 20	ditto .. Akka ..	The Canaanites were never expelled from this place.			
		Europe ..	A colony of Japheth.		
30. 52 — 34. 5	Asia .. Gaza	See Libnah.			
31. 32 — 34. 50	ditto .. ditto ..	Taken by Joshua—and here he smote Hiram, king of Gezer, who came to help it.			
31. 8 — 34. 55	ditto .. ditto ..	Isaac dwelt at this place after the death of his father Abraham. —See Beer-Lahai-roi.			
31. 47 — 35. 14	ditto .. Damascus				
32. 15 — 35. 0	Tel el-Kadi	ditto .. Akka.....	At this place the children of Dan robbed Micah of his idols, and took his priest with them.—See Dan and Caesarea Philippi.		
32. 55 — 35. 45	ditto .. ditto ..	A fortified city.			
37. 10 — 29. 5	Latakia.....	ditto .. Tripoli ..	A place where St. Paul preached, and thence wrote his first epistle to Timothy.		

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Map.</i>	<i>Distance and Bearing from Jerusalem.</i>	<i>Modern Country.</i>
LASSA	Phastus	Crete	Great Sea	Acts xxvii. 8. XXIV.	560 n. w. w.	Mediter	
LASSA	Calchirhoe	Reuben	Canaan.	Genesis x. 19. XIV.	31 n. b. s.	.....	Palest
LASHARON, Sarcon, or Sharon	Sarcon	Ephraim	ditto ..	Joshua xii. 18 X	25 n. w. b. w.	ditto...	
LEBANON, Country of	Libanus	Asheir and Phœnicia ..	Syria ..	Joshua i. 4 .. XIX.	120 n. b. n.	.....	Syria .
LEBANON, Valley of	Libanus, V.	Asheir	ditto ..	Joshua xi. 17. VII.	120 n. b. s.	.....	Palest.
LEBANON, Tower of	Temp. Augusti ..	Asheir	Canaan.	S. of Sol. vii. 4. VII.	160 n. b. s.	.....	Syria. .
LEBANON, Mountains of ..	Libanus	Asheir	ditto ..	Deut. i. 7 .. VII.	160 n. b. s.	.....	ditto...
LEBOTH, or Bethleboth .....	.....	Simeon	ditto ..	Joshua xv. 22. XII.	30 n. s. w.	.....	Palest.
LEBOYAN, or Lebana .....	.....	Ephraim	ditto ..	Judges xxi. 19 IX	18 n.	.....	ditto. .
LEHABIM, Labim, or Lybia .....	.....	Misraim	Ham....	Genesis x. 13. IV.	38 s. b. w.	.....	Tripoli .
LEHI, or Ramath-lehi .....	.....	Simeon	Canaan.	Judges xv. 9. XII	30 s. w. b. w.	.....	Palest.
LEHREM, Laish, Dan, or Casarea-Philippi	Panias	Naphtali	ditto ..	Joshua xix. 47. VII.	92 s. b. s.	.....	ditto...
LEBAN	Laban	Kadesh	Arabia ..	Nam. xxxiii. 34 IV.	80 s. w.	.....	Arabia.
LEBAN	Libna	Judah	Canaan.	Joshua x. 29. XII.	20 n. s. w.	.....	Palest.
LEBIA, Labim, or Lehabim	Lybia	Misraim	Phut	Acts ii. 10 .. IV.	400 w.	.....	Barbary.
LEB, or Lyda	Diocpolis	Dan	Canaan.	1 Chron. viii. 12. XI.	21 n. w. b. w.	.....	Palest.
LEBBAH, or Debir .....	.....	Manasseh, byd. Jordan	ditto ..	2 Sam. ix. 4 .. XIII.	47 n. s.	.....	ditto ..
LEBIM, Lybia, or Lehabim	Lybia	Misraim	Egypt ..	Nabum iii. 9. IV.	400 w.	.....	Barbary.
LUD .....	.....	Arphaxad ..	Shem ..	Genesis x. 22. I.	600 n.	.....	Perusia ..
LUDIM .....	.....	Misraim	Ham....	Genesis x. 13. I.	600 s. w. b. s.	.....	Nubia .
LUTHIM .....	.....	Moab	Arabia ..	Isaiah xv. 5. IV.	50 s. s.	.....	Arabia.
LUS, or Bethel-lus .....	.....	Benjamin ..	Canaan .	Gen. xxviii. 19. XI.	7 n.	.....	Palest.
LYCAONIA	Lycœonia	Asia	AsiaMid.	Acts xiv. 6 .. XXIV.	400 n. b. w.	.....	Turkey .
LYCIA	Lycia	Asia	ditto ..	Acts xxvii. 5. XXIII.	380 n. w.	.....	ditto...
LYDIA, or Lod	Diocpolis	Dan	Canaan.	Acts ix. 32 .. XXIII.	21 n. w. b. w.	.....	Palest.
LYDIA	Lydia	Asia	AsiaMin.	Ezek. xxi. 5. XXIV.	540 n. w.	.....	Turkey .
LYSTRA	Lystra	Lycœonia ..	.....	Acts xiv. 6 .. XXIV.	326 n. w. w.	.....	ditto...
MAACATH, or Maacah	Maacathi	Manasseh, byd. Jordan	Canaan.	Deut. iii. 14. XIII.	91 n. b. s.	.....	Palest. .
MAACHAN, or Maacathi ..	Maacathi	Manasseh, byd. Jordan	ditto ..	2 Sam. x. 6 .. XIII.	91 n. b. s.	.....	ditto...
MAALEN-ACRABBIM, &c. ....	.....	Judah	ditto ..	Joshua xv. 3. XII.	46 s. b. s.	.....	ditto. .
MAALEN-ACRABBIM, Ascent of .....	.....	Judah	ditto ..	Joshua xv. 3. XII.	46 s. b. s.	.....	ditto...
MAABATH, or Mareth .....	.....	Judah	ditto ..	Joshua xv. 59. XII.	14 s. w. b. s.	.....	ditto...
MACEDONIA	Macedonia .....	.....	Macedonia .	Acts xii. 29. XXIV.	880 n. w.	.....	Turkey

Lat. North.	Long. East.	Modern Name.	Quarter.	Province or Pashalik.	Remarks.
31. 27 — 35. 20		Asia ..	Damascus		
32. 27 — 35. 24		ditto ..	Akha		Near this place was Naboth's vineyard, which king Ahab coveted; and his wife Jezebel, by a fraud, caused Naboth to be stoned, when Ahab took possession of the vineyard, by which a curse was brought on Ahab, Jezebel, and all their house.
32. 27 — 35. 25		Merdj-lhn Ammer	ditto .. ditto		Here the Spirit of the Lord descended upon Gideon, and here the Lord gave him the sign he required, by causing the fleece to be wet or dry at his bidding.
32. 28 — 35. 33		ditto ..	ditto		Here the Israelites assembled against the Philistines.
31. 23 — 35. 1		ditto ..	Gaza		
32. 45 — 35. 20		ditto ..	Akha		
		ditto ..	Belochistan		Colonized by the sons of Joktan.
32. 10 — 35. 48		ditto ..	Damascus		The army of Zeba and Zalmunnah overthrown by the army under Gideon.
31. 27 — 35. 23		ditto ..	ditto		
32. 27 — 35. 8		ditto ..	Akha		A city of the Levites.
32. 27 — 35. 8		ditto ..	ditto		A royal and Levitical city
		Ajemi and Khorassan	ditto ..	Khorassan	Colonized by the descendants of Shem.
31. 34 — 35. 11		ditto ..	Damascus		
30. 30 — 35. 40		Wady Moosa	ditto .. ditto		See Selah.—Taken by Amaziah.
32. 5 — 34. 47		Jaffa, or Yaffa	ditto ..	Gaza	From this place Jonah took ship for Tarshish, and in his passage was thrown into the sea by the mariners.—Here Peter restored Tabitha to life.
31. 50 — 35. 45		Molet Haubela, or Sheriat-el Kebir	ditto ..	Damascus	The principal river of Palestine, and is almost the only river in the country which continues to flow in the summer. It rises in Dan, near to Casarea Philippi, at the foot of mount Lebanon; it enters the Samochorites, or waters of Merom; passes southward to the Lake of Gennesaret, or Sea of Tiberias, through which it passes; enters the valley of El-ghor, and is lost in the Dead Sea. Its whole course, from its rise till it enters the Dead Sea, is about 150 miles.—Our Lord was baptized of John in this river.
		El-Ghor	ditto .. ditto		This was chosen by Lot on his separation from Abraham.—See Dead Sea.
29. 50 — 34. 20		Callah Nabaz	ditto ..	Paran	An encampment of the Israelites.
		ditto ..	Gaza and Damascus		One of the twelve tribes of Israel.
33. 3 — 35. 42		ditto ..	Akha		The bridge supposed to be Jacob's is near this place.
31. 20 — 35. 15		ditto ..	Damascus		Hebron, a city of refuge, stood on this mountain.—See Hebron.
		ditto ..	ditto		It was to this place Jesus was led by the Spirit, and here he fasted forty days; after which he was tempted of the devil.
		ditto ..	Akha and Damascus		One of the three grand divisions of Palestine in the time of OUR SAVIOUR, and of which Herod was Tetrarch.
31. 28 — 35. 8		Yuttah	ditto ..	Damascus	A Levitical city.
31. 13 — 35. 28		ditto ..	ditto		

Scripture Name.	Class Name.	Tribe or Province.	Country.	Scripture Reference.	No. of Map.	Distance and bearing from Jerusalem.	Modern Country.
KADESH-BARNEA	Cedes	Wilderness of Kadesh or Zin	Arabia..	Num. xxxii. 8. IV....	80 s. w. b. s.	Arabia..	
KADESH, or Rithmah	Bekom, Bekom or Rahim.....	Paran	ditto	Num. xi. 1 ... IV....	48 s. w. b. s.	ditto...	
KADESH MERIBAH .....	.....	Kadesh	ditto	Deut. xxxii. 51 IV....	80 s. w. b. s.	ditto...
KADMONITES .....	.....	Arabia.....	ditto	Genesis xv. 19 III....	48 n. s. n.	Palest ..
KANAN .....	.....	Asher	Canaan..	Joshua xix. 28 VII....	89 w.....	ditto...
KANAN, or Cana of Galilee	Cana.....	Zebulon	ditto	John ii. 11.... VIII....	60 n. b. n.	ditto...	
KANAN, River.....	Arundinetia, or Cana.....	Ephraim and Manasseh	ditto	Joshua xvi. 8. X ..	45 n. w. b. w.	ditto...	
KARKAA	Coracee, or Carcaria.....	Judah	ditto	Joshua xv. 2. XII...	86 s. w.....	ditto...	
KARNAIM, or Ashteroth Carnaim .....	.....	Manasseh, byd. Jordan	ditto	Genesis xiv. 5. XIII....	74 n. n.	ditto...
KARFA, or Kattah.....	.....	Zebulon	ditto	Joshua xxi. 34 VIII....	87 n. b. n.	ditto...
KANTAN, or Kirjathaim.....	.....	Naphtali.....	ditto	Joshua xxi. 22 VII....	73 n. b. n.	ditto...
KATTAN, or Kartah .....	.....	Zebulon	ditto	Joshua xix. 15 VIII....	87 n. b. n.	ditto...
KEDAH, Country of	Cedreans	Edom	Arabia.,	Isaiah xli. 16 II....	90 s. b. n.	Arabia ..	
KEDMONI .....	.....	Reuben	Canaan..	Joshua xlii. 18 XIV....	44 n.....	Palest ..
KEDSH, Kishan or Kishon .....	.....	Issachar.....	ditto	1 Chron. vi. 72. IX....	56 n. n. n.	ditto...
KEDSH NAPHTALI	Cades, Cediasus	Naphtali	ditto	Joshua xx. 7. VII....	74 n. b. n.	ditto...	
KERELATHA .....	.....	El-Paran	Arabia..	Num. xxxiii. 33 IV....	102 w. s. w.	Arabia..
KERAN .....	.....	Judah	Canaan..	Josh. xv. 44 .. XII....	30 s. w. b. s.	Palest ..
KENATH, or Kenath Nobah, or Nobah	Canatha	Manasseh, byd. Jordan	ditto	Num. xxxii. 42 XIII....	90 n. n. n.	ditto...	
KENATH NOBAM, Kenath or Nobah	Canatha	Manasseh, byd. Jordan	ditto	1 Chron. ii. 23. XIII....	90 n. n. n.	ditto...	
KENITHS .....	.....	Reuben	ditto	Genesis xv. 19. III....	.....	ditto...
KENIETHS .....	.....	Moab	ditto	Genesis xv. 19. III....	70 s. s. n.	ditto...
KENIOTH, or Kiriath .....	.....	Judah	ditto	Josh. xv. 35 .. XII....	47 s. w. b. s.	ditto...
KENIS, Valley of .....	.....	Benjamin ..	ditto	Josh. xviii. 21. XI....	20 s. b. n.	ditto...
KENIOTH-HATTAVAN, or Tophai .....	.....	Paran	Arabia..	Num. xi. 34 .. IV....	122 s. s. w.	Arabia ..
KENNAIM, or Jokneam ..	.....	Ephraim.....	Canaan..	Josh. xxi. 22. X	20 n. n. w.	Palest ..
KIDRON or Cedron, Brook of.....	.....	Benjamin.....	ditto	1 Kings ii. 27. XVI....	30 n. b. s.	ditto...
KIDRON, Fields of .....	.....	Judah	ditto	2 Kings xxiii. 4 XI. & XVI.	30 n. b. s.	ditto...
KINAN .....	.....	Judah	ditto	Joshua xv. 23. XII....	32 s.	ditto...

<i>Lat. N. or S.</i>	<i>Long. E. or W.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pasha's.</i>	<i>Remarks.</i>
28 — 33. 17		Asia ..	Damascus		The burial place of Abraham and his wife Sarah.—See Ephraim, Field of.
			ditto ..	Anadoli.	A colony of Japheth.
13 — 34. 31			ditto ..	Gaza	
16 — 33. 39			Damascus		The king of this place, with several others, were destroyed by Joshua at the waters of Meron.
50 — 36. 0			ditto ..	ditto	
46 — 35. 36		El-Medjda ..	ditto ..	Akka	Christ took ship and sailed over to this place after feeding the five thousand.
		Majjuga ..	ditto ..		A colony of Japheth.
23 — 36. 2			ditto ..	Damascus	So named by Jacob after he met the angels.—See Penael, and Jabbok, Fords of.
28 — 34. 54			ditto ..	Gaza	The birthplace of Samson.
53 — 34. 56			ditto ..	ditto	Under the government of one of Solomon's purveyors.
37 — 35. 1			ditto ..	ditto	The Canaanites were purged to this place by Joshua.
39 — 33. 14			ditto ..	El-Tieh.	A station of the Israelites.
29 — 36. 15		El-Khalyi ..	ditto ..	Damascus	See Hebron.
29 — 35. 16			ditto ..	ditto	Here Abraham pitched his tents, and entertained three angels, who revealed the destruction of Sodom, &c.—Here also he received the promise of a son, whom he called Isaac, which was fulfilled. Gen. xxi. 3.
			ditto ..	ditto	One half of one of the twelve tribes of Israel.
20 — 35. 20			ditto ..	ditto	Iditto.
25 — 35. 10		Ma'in ..	ditto ..	ditto	
25 — 33. 10			ditto ..	ditto	Here David hid himself from the pursuit of Saul. See also Engedi, Ziph, and Hachilah.
30 — 33. 19			ditto ..	El-Tieh.	The waters of this place were too bitter to drink, but Moses by command of God, threw in the branch of a tree, and they became sweet.
35 — 35. 9			ditto ..	Akka	
35 — 34. 56			ditto ..	Gaza	Here Asa, the son of Abijah, smote Zerah an Ethiopian, who came out against him with an immense host, and carried away great spoils in sheep and camels.—It was also the birthplace of the prophet Micah.
36 — 35. 10			ditto ..	Damascus	
40 — 33. 0		Europe	Heilas ..		This was the court of the Areopagites, and here St. Paul preached to the Athenians.
			Asia	Aljerah.	A colony of Aram.
36 — 35. 17			ditto ..	Akka	A city of the Levites.
18 — 34. 0			ditto ..	El-Tieh	So called by Moses after he had smitten the rock, from which water was obtained for the Israelites, after they commenced their sojourn in the wilderness.—See Horeb.
43 — 36. 12			ditto ..	Damascus	Here the princes of the Israelites dug a well, by the directions of Moses, with their staves.
			ditto ..	ditto	Rebuilt by Eliasahab the high priest.
33 — 35. 25			ditto ..	Akka	Northern boundary of Canaan.
40 — 36. 11		Madaba ..	ditto ..	Damascus	Laid waste by the Israelites.

<i>Scripture Name.</i>	<i>Climate Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Map.</i>	<i>Distances and bearings from Jerusalem.</i>	<i>M-sra Country.</i>
KING'S DALE, or Shavah	Judah	Canaan..	Genesis xiv. 17. XII. ...	0 s. w.	Palest. ...		
KIR, Country of	Cyprus	Armenia...	Asia	2 Kings xvi. 9. IV.	750 n. n. b. w. ...	Russia..	
KIR-HARASETH, or Rab- bath Moab	Arcopolis	Moab	Canaan..	2 Kings iii. 25. IV.	40 s. s. n.	Syria ..	
KIRIATHAIM, or Kir- jathaim	Reuben	ditto....	Genesis xiv. 6. XIV. ...	26 n.	Palest. ...		
KIRJATH	Benjamin ..	ditto....	Joah. xviii. 28. XI.	11 n. n. w.	ditto ..		
KIRJATHAIM, or Kiria- thaim	Reuben	ditto....	Joah. xiii. 19. XIV. ...	26 n.	ditto ..		
KIRJATH KIRIOTH	Reuben	ditto....	Amos ii. 2. XIV. ...	38 s. b. s.	ditto ..		
KIRJATHAIM, or Kartan	Naphtali ..	ditto....	1 Chron. vi. 74. VII. ...	73 n. b. n.	ditto ..		
KIRJATH-ARBA, Hebron, or Mamre	Hebron	Judah	Gen. xxiii. 2. XII. ...	17 s. b. w.	ditto ..		
KIRJATHAIM	Reuben	ditto....	Exra ii. 25. XIV. ...	26 n.	ditto ..		
KIRJATH-BEAL, or Kir- jath-jearim, or Bithah, or Baalah	Judah	ditto....	Joshua xv. 60. XII. ...	8 w.	ditto ..		
KIRJATH-BUSOTH	Charax	Moab	Num. xxii. 26. IV.	45 n. s. n.	Syria ..		
KIRJATH-JEARIM, or Kir- jath-beal, or Bithah, or Baalah	Judah	ditto....	Joshua xv. 60. XII. ...	8 w.	Palest. ...		
KIRJATH-SHEPHER, Debir, or Kirjath-sannah	Judah	ditto....	Joshua xv. 15. XII. ...	25 s. b. w.	ditto ..		
KIRSHION, KISHON, or Kedesh	Issachar....	ditto....	Joshua xix. 20. IX.	56 n. n. n.	ditto ..		
KISHON, Kishlon, or Kedesh	Issachar....	ditto....	Joshua xxi. 28. IX.	56 n. n. n.	ditto ..		
KISHON, Brook	Issachar....	ditto....	1 Kgs. xviii. 40. IX.	60 n. b. w.	ditto ..		
KITHLISH	Judah	ditto....	Joshua xv. 40. XII. ...	10 s. w. b. w.	ditto ..		
KITHON	Ephraim	ditto....	Judges i. 20. VIII. ...	58 s.	ditto ..		
KITTIM	Javan	Japheth ..	Genesis x. 4. I.		Greece & Italy..		
LABAN	Judah	Canaan..	Deut. i. 1. XII. ...	80 s. w.	Palest. ...		
LACHISH	Judah	ditto....	Joshua x. 33. XII. ...	23 s. w.	ditto ..		
LAKAI-BOI, Well of	Simeon	ditto....	Gen. xxiv. 62. XII. ...	50 s. w. b. w.	ditto ..		
LAKHAM	Judah	ditto....	Joshua xv. 40. XII. ...	3 w.	ditto ..		
LAKIM, Dan, Lechem, or Casarea-Philippi	Panasa	Naphtali ..	Judges xviii. 7. VII. ...	92 n. b. s.	ditto ..		
LAKUM	Naphtali ..	ditto....	Joshua xix. 23. VII. ...	73 n. n. n.	ditto ..		
LAODICEA	Laodicea	Hamath....	Syria	Col. iv. 13. XIX. ...	420 n. w.	Turkey..	

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Paaholic.</i>	<i>Remarks.</i>
		Asia		Damascus	At this place Abram defeated Cheldorlaomer and his army.— See also Jehoshaphat, Valley of.
42. 0 — 45. 0	Kur	ditto	Armenia		A place of captivity
31. 35 — 35. 10	Mehat-el Harj	ditto	Damascus		Here the Moabites, being deceived by the appearance of the water which was miraculously sent over the land, were smitten by the Israelites, and the king of Moab afterwards offered his eldest son as a burnt offering.
31. 52 — 35. 59		ditto	ditto		The Emims in this place were smitten by Chedorlaomer and his army.
31. 57 — 35. 14		ditto	ditto		
31. 52 — 35. 59		ditto	ditto		See Kirjathaim.
31. 40 — 35. 30		ditto	ditto		
32. 57 — 35. 35		ditto	Akha		A city of the Levites.
31. 79 — 35. 15	El-Khalyi	ditto	Damascus		At this place Sarah, the wife of Abraham, died.— See Hebron.
31. 52 — 35. 59		ditto	ditto		
31. 48 — 35. 9		ditto	ditto		See Kirjath-jearim.
31. 18 — 35. 12	Kerek	ditto	ditto		Here Balak brought Balaam, and entertained him, and afterwards took him to several high places to curse the Israelites.
31. 48 — 35. 9	Kariyat el-Knab	ditto	ditto		The Ark of the Lord was brought from Abinadab's house, and at Nachon's door, near this place, Uzzah was struck dead for presuming to put forth his hand to save it from falling.
31. 23 — 35. 13		ditto	ditto		A city of the Levites.
32. 39 — 35. 41		ditto	Akha		See Kodesh, &c.
32. 39 — 35. 41		ditto	ditto		Ditto.
32. 45 — 35. 7		ditto	ditto		At this place the Israelites slew the prophets of Baal by the order of Elijah, who afterwards promised the return of rain, which he was made the instrument of withholding.— See Carmel, Mount.
31. 42 — 35. 9		ditto	Damascus		
32. 44 — 35. 20		ditto	Akha		The Canaanites were never expelled from this place.
		Europe			A colony of Japheth.
30. 53 — 34. 5		Asia	Gaza		See Libnah.
31. 32 — 34. 59		ditto	ditto		Taken by Joshua—and here he smote Horan, king of Geshur, who came to help it.
31. 8 — 34. 55		ditto	ditto		Isaac dwelt at this place after the death of his father Abraham.— See Beer-Lahai-roi.
31. 47 — 35. 14		ditto	Damascus		
31. 14 — 35. 0	Tol el-Kadi	ditto	Akha		At this place the children of Dan robbed Micah of his idols, and took his priest with them.— See Dan and Caesarea Philippi.
32. 55 — 35. 45		ditto	ditto		A fortified city.
27. 10 — 29. 5	Latakia	ditto	Tripoli		A place where St. Paul preached, and thence wrote his first epistle to Timothy.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Map.</i>	<i>Distance and Bearing from Jerusalem.</i>	<i>Modern Country.</i>
LABBA	Phaestus	Crete	Great Sea	Acts xxvii. 8.	XXIV.	540 n. w. w.	Mediterr.
LABNA	Calbirkhos	Reuben	Canaan.	Genesis x. 19.	XIV.	31 n. b. s.	Palest.
LASHARON, Sharon, or Sharon	Saronas	Ephraim	ditto	Joshua xii. 18.	X.	35 n. w. b. n.	ditto.
LEBANON, Country of	Libanus	Asher and Phoenicia	Syria	Joshua i. 4.	XIX.	130 n. b. s.	Syria.
LEBANON, Valley of	Libanus, V.	Asher	ditto	Joshua xi. 17.	VII.	120 n. b. s.	Palest.
LEBANON, Tower of	Temp. Augusti	Asher	Canaan.	S. of Sol. vii. 4.	VII.	100 n. b. s.	Syria.
LEBANON, Mountains of	Libanus	Asher	ditto	Deut. i. 7.	VII.	160 n. b. s.	ditto.
LEADOTH, or Bethleaboth	Simoon	ditto	ditto	Joshua xv. 32.	XII.	28 w. a. w.	Palest.
LEBONAH, or Lebena .....	.....	Ephraim	ditto	Judges xxi. 19.	IX.	18 n.	ditto.
LEBANIM, Lubim, or Lybia .....	.....	Misraim	Ham.	Genesis x. 13.	IV.	36 s. b. w.	Tripoli.
LEHI, or Ramath-lehi .....	.....	Simoon	Canaan.	Judges xv. 9.	XII.	30 s. w. b. w.	Palest.
LESHUM, Laish, Dan, or Casarea-Philippi	Panias	Naphtali	ditto	Joshua xix. 47.	VII.	92 n. b. s.	ditto.
LESHAN	Laban	Kadash	Arabia.	Num. xxxiii. 34.	IV.	80 s. w.	Arabia.
LESHAN	Libna	Judah	Canaan.	Joshua x. 29.	XII.	20 w. s. w.	Palest.
LESTA, Lubim, or Lehabim	Lybia	Misraim	Phut.	Acts ii. 10.	IV.	400 w.	Barbary.
LOD, or Lydda	Diospolis	Dan	Canaan.	1 Chron. viii. 12.	XI.	21 n. w. b. w.	Palest.
LODBEAB, or Debir .....	.....	Manasseh, by d. Jordan	ditto	2 Sam. ix. 4.	XIII.	57 n. s.	ditto.
LUSIM, Lybia, or Lehabim	Lybia	Misraim	Egypt	Nahum iii. 9.	IV.	400 w.	Barbary.
LUD .....	.....	Arphaxad	Shem	Genesis x. 22.	I.	600 n.	Persia.
LUDIM .....	.....	Misraim	Ham.	Genesis x. 13.	I.	500 s. w. b. s.	Nubia.
LUNITH .....	.....	Moab	Arabia.	Isaiah xv. 6.	IV.	50 s. s.	Arabia.
LUS, or Bethel-lus .....	.....	Benjamin	Canaan.	Gen. xxviii. 19.	XI.	7 n.	Palest.
LYCAONIA	Lycaonia	Asia	Asia Min.	Acts xiv. 6.	XXIV.	400 n. b. w.	Turkey.
LYCIA	Lycia	Asia	ditto	Acts xxvii. 5.	XXIII.	380 n. w.	ditto.
LYDRA, or Lod	Diospolis	Dan	Canaan.	Acts ix. 33.	XXIII.	21 n. w. b. w.	Palest.
LYDIA	Lydia	Asia	Asia Min.	Ezek. xxx. 5.	XXIV.	540 n. w.	Turkey.
LYSTRA	Lystra	Lycaonia .....	.....	Acts xiv. 6.	XXIV.	336 n. s. w.	ditto.
MAACATHI, or Maachah	Maacathi	Manasseh, by d. Jordan	Canaan.	Deut. iii. 14.	XIII.	91 n. b. s.	Palest.
MAACHAH, or Maacathi	Maacathi	Manasseh, by d. Jordan	ditto	2 Sam. x. 6.	XIII.	91 n. b. s.	ditto.
MAALN-ACRABIM, &c. ....	.....	Judah	ditto	Joshua xv. 8.	XII.	46 s. b. s.	ditto.
MAALN-ACRABIM, Ascent of .....	.....	Judah	ditto	Joshua xv. 8.	XII.	46 s. b. s.	ditto.
MAARATH, or Marath .....	.....	Judah	ditto	Joshua xv. 39.	XII.	14 s. w. b. s.	ditto.
MACEDONIA	Macedonia .....	.....	Macedonia.	Acts xix. 29.	XXIV.	800 n. w.	Turkey.

Lat. North.	Long. East.	Modern Name.	Quarry.	Province or Partic.	Remarks.
35. 0 — 35. 0	0	Trinida	Europe	Candia ..	St. Paul sailed under this place, on his voyage to Rome.
31. 39 — 35. 56		Near Kefreyn ..	Asia ..	Damascus	
32. 7 — 35. 1		.....	ditto ..	Gaza	A royal city, conquered by Joshua.
33. 55 — 35. 50		El-Behaa	ditto ..	Akha	
33. 55 — 35. 50		El-Behaa	ditto ..	ditto	Joshua destroyed all the cities and inhabitants from Mount Halak unto this place.
33. 25 — 35. 45		.....	ditto ..	ditto	
33. 25 — 35. 40		Djebal Barouk ..	ditto ..	ditto	Celebrated for the growth of the Cedar.
31. 33 — 34. 40		.....	ditto ..	Gaza	
32. 4 — 35. 23		Kane Leban	ditto ..	Damascus	Near this place the Benjamites carried off the daughters of Shiloh.
.....		Barbary	Africa	Descendants of Misraim.	
31. 30 — 34. 55		.....	Asia ..	Gaza	See Ramath-lehi.
33. 16 — 35. 43		Banias	ditto ..	Akha	Taken by the children of Dan, who called it Dan-Laish, after the name of their father.—See Laish.
30. 52 — 34. 5		.....	ditto ..	El-Tiah ..	An encampment of the Israelites.
31. 35 — 34. 57		.....	ditto ..	Gaza	Taken and destroyed by Joshua.
.....		Egypt	Africa ..	Barca	See Lehabim.
32. 1 — 35. 0		Loudd	Asia ..	Gaza	See Lydda.
32. 24 — 35. 6		.....	ditto ..	Damascus	The dwelling place of Machir.
.....		Egypt	Africa ..	Barca	See Lehabim.
.....		.....	Asia ..	Bagdad...	A colony of Shem.
.....		Egypt	Africa ..	Abyssinia	A colony of Misraim.
36. 0 — 31. 15		.....	Asia ..	Kerek	
31. 58 — 35. 15		.....	ditto ..	Damascus	See Bethel-Luz.
28. 45 — 33. 15		Konleh	ditto ..	Kunleth ..	A province of the Roman Empire in Asia, in which Derbe and Lystra were situated.
36. 40 — 33. 25		Meas	ditto ..	Anadoli ..	Visited by St. Paul.
32. 1 — 35. 0		Loudd	ditto ..	Gaza	Here Peter cured Eneas of the palsy, after he had kept his bed eight years.
37. 50 — 28. 0		Ayden	ditto ..	Anadoli ..	A province of the Roman Empire in the time of the apostles.
37. 15 — 32. 30		Hisera	ditto ..	ditto	Here Paul healed a cripple.—See Lycaonia.
32. 14 — 35. 49		.....	ditto ..	Damascus	Taken by Jair.
32. 14 — 35. 49		.....	ditto ..	ditto	Here David defeated the Ammonites and their allies.
31. 5 — 35. 25		.....	ditto ..	ditto	South east part of Jerusalem, boundary of Judah.
31. 5 — 35. 25		.....	ditto ..	ditto	
31. 35 — 35. 10		.....	ditto ..	ditto	
41. 30 — 21. 30		.....	Europe	Roumelia.	A province of Greece visited by the apostle Paul.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Title or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Mig.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Modern Country.</i>
MACHPELAN, Cave of	Judah	Canaan ..	Genesis xxi. 9 ..	XII ..	18 s. ....	.....	Palest ..
MADAI	Phrygia, &c. ..	Asia	Japheth . Genesis x. 2. . I .....	.....	.....	.....	Turkey ..
MADMANAN, Madmenah	Judah	Canaan ..	1 Chron. ii. 48. XII ..	.....	51 s. w. ....	.....	Palest ..
MADON	Madon	Naphtali ..	ditto	Joshua xi. 1. VII ..	92 s. b. n. ....	.....	ditto
MAADISE	Reuben	ditto	Exa ii. 30.	XIV ..	35 n. ....	.....	ditto
MAGDALA	Magdalen	Issachar ..	ditto	Matt. xv. 30.	VIII ..	63 s. b. n.	ditto
MAGOG	Scythians ..	Jektan	Japheth . Genesis x. 2. . I .....	.....	0 n. n. ....	.....	Tartary ..
MAHANAIM	Gad	Canaan ..	Gen. xxxii. 2.	XIII ..	53 s. n. ....	.....	Palest ..
MAHABER-DAN	Dan	ditto	Judges xiii. 26; xvii. 13.	XI	35 w. s. w. ....	.....	ditto
MAKAL, or Mekes	Dan	ditto	1 Kings iv. 9.	XL	20 w. s. w. ....	.....	ditto
MAKEDAN	Judah	ditto	Joshua xi. 10.	XII ..	19 s. w. b. w. ....	.....	ditto
MAKNELOTH	Paran	Arabia ..	Num. xxxiii. 25.	IV	120 s. w. b. w. ....	.....	Arabia ..
MAHER, or Hebron, &c.	Hebron	Judah	Canaan ..	Gen. xxi. 2.	XII ..	17 s. b. w.	Palest ..
MAHER, Plain of	Judah	ditto	Genesis xiii. 18.	XII ..	18 s. b. w. ....	.....	ditto
MAHABEN beyond Jordan .....	.....	ditto	Joshua xiii. 29.	XIII ..	65 s. s. b. n. ....	.....	ditto
MAHABEN on this side Jordan	Batanea	ditto	Joshua xv.	IX	40 n. ....	.....	ditto
MAON	Judah	ditto	Joshua xv. 65.	XII ..	24 s. ....	.....	ditto
MAON, Wilderness of	Judah	ditto	1 Sam. xxi. 24.	XII ..	24 s. ....	.....	ditto
MAHAN	Paran	Arabia ..	Exodus xv. 23.	IV	167 s. w. b. s. ....	.....	Arabia ..
MABALAN	Zebulun	Canaan ..	Joshua xix. 11.	VIII ..	49 s. b. w. ....	.....	Palest ..
MABSEHAN, or Moreheth Morathi	Judah	ditto	2 Chron. xiv. 7.	XII ..	14 s. w. b. w. ....	.....	ditto
MAARAYE	Judah	ditto	Joshua xv. 20.	XII ..	14 s. w. b. s. ....	.....	ditto
MARS HILL	Athens	Peloponnesus	Acts xvii. 22.	XXIV ..	640 s. w. b. w. ....	.....	Turkey ..
MAIN	Assyria	Aram	Shem	Genesis x. 22. . I .....	.....	.....	ditto
MARHAL, Mishal, or Minhal	Zebulun	Canaan ..	1 Chron. vi. 74.	VII ..	53 n. ....	.....	Palest ..
MARSAH, Rock of	Sinai	Paran ..	Exodus xvii. 7.	IV	215 s. s. w. ....	.....	Arabia ..
MATTANAN	Reuben	Canaan ..	Num. xxi. 18.	XIV ..	35 s. b. s. ....	.....	Palest ..
MERAZ, Tower of	Jerusalem ..	Benjamin ..	ditto	Nehem. iii. 1.	XVI ..	0 n. n.	ditto ..
MERBAN	Asher	ditto	Josh. xiii. 4.	VII ..	107 n. ....	.....	ditto
MEDABA	Medaba	Reuben ..	ditto	Num. xxi. 30.	XIV ..	41 s.	ditto

Lat. North.	Long. East.	Modern Name.	Quarter.	Province or Pasha's.	Remarks.
3. 28 — 33. 17		Asia ..	Damascus		The burial place of Abraham and his wife Sarah.—See Ephraim, Field of.
		ditto ..	Anadoli..		A colony of Japheth.
3. 13 — 34. 31		ditto ..	Gaza ..		
3. 15 — 35. 29		ditto ..	Damascus		The king of this place, with several others, were destroyed by Joshua at the waters of Meron.
3. 50 — 35. 0		ditto ..	ditto ..		
3. 46 — 35. 26		El-Medjda..	ditto ..	Akka	Christ took ship and sailed over to this place after feeding the five thousand.
		Majujje.....	ditto ..		A colony of Japheth.
3. 23 — 35. 2		ditto ..	Damascus		So named by Jacob after he met the angels.—See Pennel, and Jabbok, Fords of.
3. 28 — 34. 34		ditto ..	Gaza		The birthplace of Samson.
3. 43 — 34. 58		ditto ..	ditto ..		Under the government of one of Solomon's purveyors.
3. 17 — 35. 1		ditto ..	ditto ..		The Canaanites were pursued to this place by Joshua.
3. 39 — 33. 14		ditto ..	El-Tieh..		A station of the Israelites.
3. 29 — 35. 15		El-Khalyi.....	ditto ..	Damascus	See Hebron.
3. 29 — 35. 15		ditto ..	ditto ..		Here Abraham pitched his tents, and entertained three angels, who revealed the destruction of Sodom, &c.—Here also he received the promise of a son, whom he called Isaac, which was fulfilled. Gen. xxi. 3.
		ditto ..	ditto ..		One half of one of the twelve tribes of Israel.
2. 20 — 35. 30		ditto ..	ditto ..		Ditto.
3. 25 — 35. 10		Ma'in.....	ditto ..		
3. 25 — 35. 10		ditto ..	ditto ..		Here David hid himself from the pursuit of Saul. See also Engedi, Ziph, and Hachilah.
3. 30 — 33. 19		ditto ..	El-Tieh..		The waters of this place were too bitter to drink, but Moses by command of God, threw in the branch of a tree, and they became sweet.
3. 36 — 35. 9		ditto ..	Akka.....		
3. 25 — 34. 56		ditto ..	Gaza		Here Asa, the son of Abijah, smote Zerah an Ethiopian, who came out against him with an immense host, and carried away great spoils in sheep and camels.—It was also the birthplace of the prophet Micah.
3. 36 — 35. 10		ditto ..	Damascus		
3. 40 — 38. 0		Europe	Hellas....		This was the court of the Areopagites, and here St. Paul preached to the Athenians.
		Asia ..	Al-Jezirah..		A colony of Aram.
3. 38 — 35. 17		ditto ..	Akka.....		A city of the Levites.
3. 15 — 34. 0		ditto ..	El-Tieh ..		So called by Moses after he had smitten the rock, from which water was obtained for the Israelites, after they commenced their sojourn in the wilderness.—See Horeb.
3. 43 — 35. 13		ditto ..	Damascus		Here the princes of the Israelites dug a well, by the direction of Moses, with their staves.
		ditto ..	ditto ..		Rebuilt by Eliasabab the high priest.
3. 33 — 35. 28		ditto ..	Akka.....		Northern boundary of Canaan.
3. 40 — 35. 11		Madaba.....	ditto ..	Damascus	Laid waste by the Israelites.

Scripture Name.	Chetiv Name.	Tribe or Province.	Country.	Scripture Reference.	No. of Mig.	Distance and bearing from Jerusalem.	Modern Country.
PARAN, Wilderness of....	Paran.....	ditto ..	Nam. xii. 16.	IV.....	120 a. w. b. s.	Arabia.	
PARTHIA.....	Parthians.....	Media.....	Acts ii. 9....	II.....	1120 n. b. s.	Persia.	
PASVAIN, or Sepharvaim. Paresvaim.....	Parachostes.....	Elam.....	Persia ..	2 Chron. iii. 6.	II.....	400 a. b. s.	ditto.
PASDAMMIN, or Ephesdammin.....	.....	Judah.....	Canaan. 1	Chron. xi. 13	XII. ..	11 w. s. w.	Palest.
PATARA.....	Lycia.....	Lycia.....	Asia....	Acts xxi. 1 ..	XXIV.	395 n. w.	Turkey
PATROS, or Pathrusim, Land of.....	Pharutites ..	Egypt.....	Ham....	Isaiah xi. 11.	IV.....	390 a. b. w.	Egypt.
PATRUSIM, or Pathros, Land of.....	Pharutites ..	Egypt.....	ditto....	Genesis x. 14.	IV.....	390 a. b. w.	ditto.
PATMOS, Isle of.....	Pathmos.....	S. of Elisah	Great, or Western	Rev. i. 9....	XXIV.	540 n. w. b. w.	Archipel.
PEKOD.....	Babylonia..	Mesopot.	Jer. i. 21.....	II.....	500 or 600 n.	Persia.	
PELSE.....	Eber.....	Arphaxad	Genesis x. 25.	I.....	ditto.....	ditto.	
PERIEL, or PERUEL.....	Phanuel.....	Gad.....	Canaan. Gen. xxxii. 26.	XIV....	42 n. s.	Palest.	
PERUEL, or Peniel.....	Phanuel.....	Gad.....	ditto ..	1 Kings xii. 26	XIV....	42 n. s.	ditto.
PEOR, Mount.....	Peor.....	Reuben ..	ditto ..	Nam. xxi. 26	XIV....	30 n.	ditto.
PERAIM, Mount, or Belpersim.....	.....	Judah.....	ditto ..	Isa. xviii. 21	XII ..	3 s. w. b. w.	ditto.
PEREA.....	Perua.....	Manasseb, Gad, and Reuben ..	ditto ..	Luke ix. 7....	XXIII.	55 n. s. s.	ditto.
PERES-UBAN.....	.....	Benjamin ..	ditto ..	1 Sam. vi. 8 ..	XL....	11 w.	ditto.
PERGA.....	Perga.....	Pamphilia..	Asia....	Acts xiii. 12.	XXIV.	370 n. w. b. s.	Turkey.
PERGAMOS.....	Pergamos.....	Myra.....	ditto ..	Rev. ii. 12....	XXIV.	561 n. w.	ditto.
PERAZIMITES.....	.....	Ephraim ..	Canaan. Dent. vii. 1.	III....	0 n.	Palest.	
PERIA, or Eiam.....	Persia.....	Asher.....	Shem ..	2 Ch. xxxvi. 30.	II.....	0 s.	Persia.
PETHOR.....	Pathura, or Pacura.....	Mesopota..	Ashur... Num. xxi. 5 ; Dent. xxxiii. 4	II.....	360 n. s.	Turkey.	
PHARPAR, River.....	Barrada, or Barda.....	Damascus..	Syria ..	2 Kings v. 17.	XIX....	165 n. s. b. s.	ditto.
PHENIC, or Phenicia....	Phenicia.....	Asher.....	Canaan. Acts xv. 3....	XIX ..	80 n. b. w.	Palest.	
PHENICIA, or Phenice....	Phenicia.....	Asher.....	ditto ..	Acts xxi. 2....	XIX....	80 n. b. w.	ditto.
PHENICE.....	Phoenix.....	Isle of Crete	Great S. Acts xviii. 12.	XXIV.	555 w. s. w.	Levant.	
PHILADELPHIA.....	Philadelphia ..	Lycia.....	Asia....	Rev. iii. 7....	XXIV.	510 n. w.	Turkey.
PHILIPPI.....	Philippi.....	.....	Macedonia .	Acts xx. 6....	XXIV.	761 n. w.	ditto.
PHILISTIN, or Philistines	Philistia.....	Dan and Simeon ..	Canaan. Genesis x. 14.	XII ..	w. and s. w.	Palest.	
PHILISTINES, or Philistim	Philistia.....	Dan and Simeon ..	ditto ..	1 Sam. iv. 1 ..	XII ..	w. and s. w.	ditto.

Lat. North.	Long. East.	Modern Name.	Quarter.	Product or Possibility.	Remarks.
0 — 34. 22		Asia	El-Tieh..		The dwelling-place of Ishmael, and also the place in which the Israelites sojourned for forty years before they were permitted to enter the promised land.
20 — 54. 50		ditto	.. Khorassan		
20 — 42. 40		ditto	.. ditto	....	From this place gold was carried for the ornaments for the temple.
45 — 35. 4		ditto	.. Gaza	...	See Ephesdammin.
10 — 39. 30		Patara.	ditto	.. Anadoli.	St. Paul touched here in his way to Phœnicia.
30 — 22. 30		Habon.	Africa	Said	.... A colony of Misraim.
30 — 23. 20		Habon.	ditto	.. ditto	.... Ditto.
55 — 25. 22		Patino.	Asia	.. Levant	.. It was to this place that the apostle John was banished, and here the revelation was given to him which closed the canon of the Scriptures.
		ditto	..		
		ditto	.. Khorassan		A colony of Arphaxad.
2. 14 — 35. 54		ditto	.. Damascus		Built by Jeroboam.—See also Jabbok, Fords of.
2. 14 — 35. 56		ditto	.. ditto	....	See above.
1. 49 — 35. 2		ditto	.. ditto	....	On this mount Balaam pronounced a blessing on the Israelites instead of a curse, as Balak desired.—See Baal-peor.
1. 46 — 35. 16		ditto	.. ditto	....	See Baal-perasim.
2. 20 — 34. 30		ditto	.. ditto	....	A province of the Roman empire in the time of Christ.
1. 47 — 35. 6		ditto	.. Ganz	....	So named by David, for the judgment inflicted upon Uzzah.—See Kirjath-jearim.
3. 45 — 31. 13		Stavros	ditto	.. Anadoli.	Visited by St. Paul.
3. 15 — 27. 8		Bergamo	ditto	.. ditto	.... One of the seven churches of Asia.
2. 0 — 35. 40		ditto	.. Damascus		One of the original tribes of Canaan.
		Fara, &c.	ditto	.. Beloochia-	tan.....
35. 20 — 39. 30		ditto	.. Aljastrah.		The dwelling-place of Balaam.—Balak king of Moab sent to this place desiring Balaam to come and curse the Israelites.
33. 25 — 35. 29		Behairat-el-Marj. (Lake of the Meadow)	ditto	.. Syria	.... See Abana, River of.
33. 0 — 35. 10		ditto	.. Akka and Tripoli	...	Here St. Paul and Barnabas preached the gospel, on their way to Jerusalem.
33. 0 — 35. 10		ditto	.. ditto	....	See Above.
26. 15 — 34. 30		Placa	Europe		A port in the island of Creta, where St. Paul desired to winter, but he met with a tempestuous wind called Euroclydon, and was shipwrecked.—See Melita, Isle of.
35. 20 — 23. 50		Allah-shehr.	Asia	.. Anadoli	.. One of the seven churches of Asia.
41. 1 — 23. 45		Europe	Thessalonica		So called from Philip, King of Macedonia.—It was visited by St. Paul, and from this place he wrote his two epistles to the Corinthians.
		Asia	.. Gaza	....	Colonized by the descendants of Misraim.
		ditto	.. ditto	....	One of the original tribes of Canaan.

<i>Scripture Name.</i>	<i>Class Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Map.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Modern Locality.</i>
MENITH.....	Mannith.....	Reuben.....	Canaan.....	Judges xi. 33. XIV...	40	n. b. s.	Palest.
MISGAH.....	.....	Reuben.....	ditto.....	Jer. xlviii. 1. XIV ..	35	n. b. n.	ditto ..
MISHAL, or Mithcal, or Masbal.....	.....	Zebulon.....	ditto.....	Joshua xxi. 30 VII...	53	n.	ditto ..
MISHAL, or Mithal, or Masbal.....	.....	Zebulon.....	ditto.....	Joshua xix. 26 VII...	53	n.	ditto ..
MISREPHOTH-MAIM.....	Porphyrium.....	Asher.....	ditto.....	Joshua xiii. 6. VII...	118	n.	ditto ..
MITHCAN.....	Mitylene.....	Paran.....	Arabia..	Num. xxxiii. 29 IV....	125	s. w.	Arabia.
MITYLENE.....	.....	I. of Lesbos.	Ægean S.	Acts xii. 14. XX....	520	n. w. b. w.	Asia Mi
MISAM, Hill of.....	Hermonium.....	Manasseh, byd. Jordan	Canaan..	Psaln xlii. 6. XIII...	78	n. w. n.	Palest.
MISPEN.....	Mispah.....	Benjamin ..	ditto ..	1 Sam. vii. 5. XI....	2	n. w. b. n.	ditto ..
MISPEN beyond Jordan..	Galaad.....	Manasseh, byd. Jordan	ditto ..	2 Kings xxv. 23 XIII...	62	n. n.	ditto ..
MISPEN of Gilead.....	.....	Manasseh, byd. Jordan	ditto ..	Judges xi. 29. XIII...	62	n. n.	ditto ..
MISPEN of Moab.....	.....	Reuben.....	ditto ..	2 Sam. xxii. 3. XIV...	40	n. n. b. n.	ditto ..
MISPEN, Land of, or Val- ley, or Mispah.....	Galaad.....	Manasseh, byd. Jordan	ditto ..	Joshua xi. 8. XIII...	60	n. n.	ditto ..
MISPEN, or Mispah, Stones of.....	.....	Manasseh, byd. Jordan	ditto ..	Gen. xxxi. 49. XIII...	65	n. n.	ditto ..
MISRAIM, Egypt, or Land of Ham.....	Egypt.....	Mizraim ..	Ham.....	Genesis x. 6. IV.....	340	w. s. w.	Egypt
MOAB.....	Moabitis.....	Reuben and Gad.....	Syria...	Num. xxi. 39. IV....	36	n. & n. n.	Palest.
MOAB, Plains of.....	Campestris- Moab.....	Reuben.....	Canaan..	Num. xxii. 1. XIV ..	25	n.	ditto ..
MOLADAN.....	Malatha.....	Simeon.....	ditto.....	Joshua xix. 2. XII...	45	s. w. b. w.	ditto ..
MOPE, or Noph.....	Memphis.....	Egypt.....	Ham.....	Isaiah xix. 13 IV....	231	w. s. w.	Egypt.
MORAB.....	.....	Benjamin ..	Canaan..	Josh. xviii. .. XI....	13	n. b. n.	Palest.
MORRH, Vale of.....	.....	Ephraim.....	ditto.....	Genesis xii. 6. X.....	40	n. n. b. n.	ditto ..
MORRH, Hill of.....	.....	Ephraim.....	ditto.....	Judges vii. 1. X.....	40	n. b. n.	ditto ..
MORIAN, Land of.....	.....	Judah and Benjamin.	ditto.....	Genesis xxii. 2. XV.			d. n.
MURIAN, Mount.....	.....	Benjamin ..	ditto.....	2 Chron. iii. 1. XVI...			ditto ..
MOSERA, or Moseroth ..	.....	Etham.....	Arabia..	Dent. x. 6. IV....	170	s. w.	Arabia.
MOSEROTH, or Mosera ..	.....	Etham.....	ditto.....	Num. xxxiii. 30 IV....	170	s. w.	ditto ..
MOSAR.....	.....	Benjamin ..	Canaan..	Josh. xviii. 26. XI....	17	n. w. w.	Palest.
MYRA.....	Myra.....	Lycia.....	Asia.....	Acts xxvii. 5. XXI V.	370	n. w.	Turkey
MYRIA.....	Mysia.....	.....	ditto.....	Acts xvi. 7. XXIV.	600	n. w.	ditto ..

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Previous or Fossilic.</i>	<i>Remarks.</i>
31. 54 — 35. 4		Asla ..	Damascus		Here Jephthah defeated the Ammonites.
31. 50 — 35. 55		ditto ..	ditto		A place of idol worship.
32. 36 — 35. 17		ditto ..	Akka		A Levitical city.
32. 38 — 35. 17		ditto ..	ditto		Ditto.
32. 39 — 35. 36		Eas-el Nabbl- onia	ditto ..	ditto	The northernmost boundary of the tribe of Asher.—See also Merom, Waters of.
33. 11 — 33. 16		ditto ..	El-Tieh		A station of the Israelites.
33. 15 — 33. 10		Mytilini	ditto ..	Mityleni	Visited by St. Paul in his way to Jerusalem.
32. 56 — 35. 45		Tel-el-Faras	ditto ..	Damascus	
31. 49 — 35. 10		Nebi Samwil	ditto ..	ditto	Here Samuel gathered the Israelites against the Philistines.
32. 30 — 35. 9		ditto ..	ditto		Here Gedaliah was killed.
32. 30 — 35. 9		ditto ..	ditto		The scene of Jephthah's rash vow.—See Minnith.
32. 8 — 35. 0		ditto ..	ditto		David came to this place, with the four hundred men who joined themselves unto him at the cave of Adullam.—See Adullam.
		Djelaoud	ditto ..	ditto	Joshua routed and purged the diverse kings from Misrephoth-maim to this place.—See also Merom, Waters of.
32. 35 — 35. 15		ditto ..	ditto		See Galed.
30. 0 — 31. 0		Egypt	Africa	Bahri	A colony of Ham.
		El-Belka and Djelaoud	Asla ..	Damascus	Taken by Sihon, king of the Amorites, who was afterwards conquered by the Israelites.—See Jabbok, River of.
		ditto ..	ditto		From thence Balak first sent to Balaam.
31. 20 — 34. 37		el-Mihl	ditto ..	Gaza	
31. 49 — 31. 16		Memf, Menf, or Menant	Africa	Bahri	One of the principal cities of Egypt.
31. 59 — 35. 24		Asla ..	Damascus		
31. 25 — 35. 35		ditto ..	ditto		Abram passed through this place to go to Bethel.
32. 23 — 35. 23		ditto ..	ditto		The Midianites pitched on the north side of this hill against Gideon.
		Country about Jerusalem	ditto ..	ditto	To this land Abraham was commanded to take his son Isaac and offer him on a mountain which was to be shown to him.—See Jehovah-jireh, which was the name afterwards given by him to that spot.
		ditto ..	ditto		On this mount stood the threshing-floor of Ornan, and here the Lord accepted the sacrifice of David and stayed the sword of the destroying angel, and on this spot Solomon afterwards erected the temple.—See Jerusalem.
33. 50 — 32. 45		Ayoun Moosa	ditto ..	El-Tieh	A station of the Israelites.
33. 50 — 32. 45		Ayoun Moosa	ditto ..	ditto	See above.
31. 54 — 35. 1		ditto ..	Damascus		A city of Lycia.
33. 13 — 30. 23		Myra	ditto ..	Anadoli	Visited by St. Paul.
32. 30 — 37. 45		Meas	ditto ..	ditto	Ditto.

Scripture Name.	Classic Name.	Tribes or Provinces.	Country.	Scripture Reference.	No. of Map.	Distance and Bearing from Jerusalem.	Modern Locality.
NAAMAN		Benjamin.	Canaan.	Joshua xv. 41 XL...	16	w. s. w.	Palest.
NAARAN, or NAARATH	Noorath, or Neara.....	Ephraim ..	ditto....	1 Chron. vii. 28 X.	28	w. s.	ditto....
NAARATH, OF NAARAN.....	Noorath or Neara.....	Ephraim ..	ditto....	Joshua xvi. 7 X.	28	w. s.	ditto....
NAHALAL, Nahalol, or Nahallal		Zebulon	ditto....	Joshua xxi. 26 VIII..	56	w.	ditto....
NAHALOL, Nahalal, or Nahallal		Zebulon	ditto....	Judges i. 30.. VIII..	56	w.	ditto....
NAHALIEL		Reuben.....	ditto....	Num. xxi. 19.. XIV...	38	s. s. e.	ditto....
NANOS, City of, or Haran		Padan-Aram	Mesopot.	Gen. xxiv. 10 II.	270	w. s. b. w. ..	Algiers.
NAIM, or Nais	Nain	Issachar....	Canaan..	Luke vii. 11.. IX....	49	s. b. s.	Palest.
NAIN, or Naim	Nain	Issachar....	ditto....	Luke vii. 11.. IX....	49	s. b. s.	ditto....
NAIOTH, in Ramah		Benjamin ..	ditto....	1 Sam. xix. 18 XI..	14	w.	ditto....
NAPHTALI, Mount	Naphtali	Naphtali....	ditto....	Joshua xx. 7. VII..	75	s. b. s.	ditto....
NAPHTALI, Tribe of.....	Naphtali.....	UpperGalilee	ditto....	Joshua xix. 33. VII..	70	s. b. s.	ditto....
NAPHTUNIM	Delta.....	Misraim	Ham....	Genesis x. 13. IV..	230	w. b. s.	Egypt.
NAZARETH	Nazareth.....	Zebulon....	Canaan..	Luke ii. 39... VIII..	56	w.	Palest.
NEAN	Noa.....	Zebulon....	ditto....	Joshua xix. 13 VIII..	62	s. b. s.	ditto....
NEAPOLIS	Neapolis	Philippi....	Macedo.	Acts xvi. 11.. XXIV.	752	w.	Turkey.
NEBAIOTH		Kedar.....	Edom ..	Isaiah lx. 7.. IV....	80	s.	Arabia.
NEBALLAT		Judah.....	Canaan..	Neh. xi. 34.... XII..	17	s. b. s.	Palest.
NEBO	Nebau.....	Judah.....	ditto....	Ezra ii. 29.... XII..	26	s.	ditto....
NEBO	Nebo.....	Reuben.....	ditto....	Num. xxxiii. 38 XIV...	37	s.	ditto....
NEBO, Mount.....	Nebo.....	Reuben.....	ditto....	Deut. xxxii. 49 XIV...	37	s. b. s.	ditto....
NEHEL		Asher.....	ditto....	Joshua xix. 27 VII..	77	s.	ditto....
NEHEM		Naphtali....	ditto....	Joshua xix. 33 VII..	77	s. b. s.	ditto....
NETOPHEM		Judah.....	ditto....	Ezra ii. 52.... XII..	5 s. s. b. s.	ditto....	
NESIB		Judah.....	ditto....	Joshua xv. 43. XII..	17	s. w. b. w.	ditto....
NESHAN		Judah.....	ditto....	Joshua xv. 62 XII..	18	s. s. e.	ditto....
NICOPOLIS	Nicopolis	Illyria.....	Greece..	Titus iii. 12.. XXIV.	826	s. w. b. w.	Turkey.
NIMRAH, or Nimrin, &c.		Gad.....	Canaan..	Num. xxxii. 3. XIV...	30	s. w. s.	Palest.
NIMRIN, Waters of		Gad.....	ditto....	Isaiah xv. 6.. XIV...	30	s. s. e.	ditto....
NIMROD, Kingdom of....	Syria and Mesopotamia.....	Cush	Ham....	Genesis x. 9. II....	550	s.	Turkey.
NINEVEH, or Nineve.	Mosiel.....	Kingdom of Nimrod ..	Assyria..	Genesis x. 11. II....	600	s. s. b. s.	ditto....
NO	Thebes or Diodopolis	Egypt.....	Egypt..	Nahum iii. 8. IV....			Egypt.
NOB, or Bethoannaba		Benjamin ..	Canaan..	1 Sam. xxii. 11 X.	13	w. b. s.	Palest.

<i>Lat North.</i>	<i>Long East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalik.</i>	<i>Remarks.</i>
31. 38 — 35. 8		Asia ..	Gaza		
32. 3 — 35. 38		ditto ..	Damascus		
32. 2 — 35. 38		ditto ..	ditto		
32. 22 — 35. 19		ditto ..	Akha		A city of the Levites
32. 22 — 35. 19		ditto ..	ditto		Ditto.
31. 38 — 35. 0		ditto ..	Damascus		A station of the Israelites.—See also Mattanah.
35. 30 — 39. 50		Harran	ditto ..	Diah Mod.	To this place Abraham sent his servant to get a wife for his son Isaac.—See also Haran and Charran.
32. 34 — 35. 29		Naori	ditto ..	Akha	See Naim.
32. 34 — 35. 29		Naori	ditto ..	ditto	Near the gate of this city Christ raised the widow's son to life.
32. 3 — 35. 18		ditto ..	Damascus		Here Samuel dwelt, and to this place David fled from the pursuit of Saul.
32. 59 — 35. 42		Scaffad	ditto ..	Akha	
33. 0 — 35. 40		ditto ..	ditto		One of the twelve tribes of Israel.
31. 0 — 31. 0		Rahab	Africa	Bahiri	A colony of Misraim.
32. 43 — 35. 26		Nasara	Asia ..	Akha	This was the dwelling place of Our Saviour till he was 30 years of age, and it was in the synagogue here that he preached the sermon which so offended the Jews that they threatened to cast him headlong from the brow of the hill on which the city was situated.
32. 48 — 35. 28		Erany	ditto ..	ditto	
41. 0 — 14. 28		Napoli	Europe	Roumelle	Visited by St. Paul.
		Asia ..			
31. 53 — 34. 48		Beit Nebala	ditto ..	Damascus	
31. 21 — 35. 17		ditto ..	ditto		
31. 47 — 35. 57		ditto ..	ditto		A city built by the Reubenites.
31. 45 — 35. 56		ditto ..	ditto		From this place Moses was commanded to view the promised land, and here he afterwards died.
33. 3 — 35. 22		ditto ..	Akha		
33. 2 — 35. 41		ditto ..	ditto		
31. 44 — 35. 24		ditto ..	Damascus		
31. 39 — 35. 6		Beit Nusib	ditto ..	Akha	
31. 43 — 35. 28		ditto ..	Damascus		
39. 15 — 20. 40		Nicopol.	Europe	Albania	From this place St. Paul wrote his epistle to Titus.
32. 0 — 35. 51		Nimrein	Asia ..	Damascus	
32. 0 — 35. 50		Nimrein	ditto ..	ditto	
32. 20 — 45. 20		ditto ..	Bagdad		The first kingdom on record: established by a son of Cush.
35. 0 — 43. 15		Mosul or Mousal	ditto ..	Koordistan	A city built by Asshur, and the inhabitants repenting at the preaching of Jonah were preserved from the impending judgment.
25. 16 — 29. 28		El Luxor	Africa	Said	A celebrated city of Egypt.
31. 47 — 35. 13		Asia ..	Damascus		See Bethounaba.

Scripture Name.	Classic Name.	Type or Province.	Country.	Scripture Reference.	No. of Map.	Distance and bearing from Jerusalem.	Modern Country.	
Nob, or Nobah	Benjamin ..	Canaan ..	Num. xxxii. 42	XIV...	13	w. b. w....	Palest ..	
Nobah, or Kenath-Nobah Canatha	Manasseh, byd. Jordan	ditto	Num. xxxii. 42	XIII...	90	n. n. n....	ditto ...	
Nod, Land of	Elam	Persia ..	Genesis iv. 16	II	600 or 700	n. ...	Persia ..	
NOPHAN	Gad	Canaan ..	Num. xxi. 30.	XIV...	82	n.	Palest ..	
NOPH, or Moph	Memphis	Misraim...	Egypt ..	Isaiah xix. 13.	IV...	221	w. a. w. ...	Egypt ..
NORTH BAY.....	Judah	Edom ...	Josh. xviii. 19	XII...	40	s. s. n....	Palest. ..	
OBAL	Joktan.....	Arphaxad	Genesis x. 28.	I	0	n. b. w....	Persia ..	
OBOTH	Obodan	Mount Seir.	Arabia..	Num. xxi. 10.	IV....	78	s. n. b. s. ...	Arabia..
OFFENCE, or Corruption, Mount of	Judah	Canaan ..	2 Kgs. xxiii. 13	XVI ..	0	s.	Palest. ..	
Os, Kingdom of	Manasseh, byd. Jordan	ditto	Deut. iii. 1 ..	XIII..	0	w. n.	ditto ...	
OLIVES, or Olivet, Mount of	Olivet.....	Benjamin ..	ditto	Matt. xxiv. 3; John viii. 1 ..	XVI...	1½	n.	ditto
OLIVET, or Olives, Mount of	Olivet....	Benjamin ..	ditto	2 Sam. xv. 20.	XVI...	1½	n.	ditto
Os, Aven, or Bethabemesah. Heliopolis	Goshen	Egypt ..	Genesis xli. 45	IV....	230	w. a. w....	Egypt ..	
ONO	Ono	Dan	1 Chron. viii. 12	XI....	18	n. w.	Palest. ..	
ONO, Plains of	Dan.....	ditto	Nehem. vi. 2.	XI ..	18	n. w.	ditto	
OPHEL, Tower of	Judah	ditto	2 Ch. xxxiii. 14	XVI ..	0	s. n.	ditto	
OPHIR	Ophir.....	Ham....	1 Kings ix. 28.	XI....	2400	s. b. n....	Persia ..	
OPHIS	Joktan	Arphaxad	Genesis x. 28.	II....	1750	n. b. n....	Zanguebar. ..	
OPHNI, or Gophna	Gophna	Benjamin ..	Canaan ..	Josh. xviii. 24.	XI....	17	n. b. w....	Palest. ..
OPHRAH, or Hopher	Manasseh ..	ditto	Josh. xviii. 23.	X ..	29	n. n. b. w. ...	ditto	
OPHRAH OF ASHER, or Jiphsah	Manasseh ..	ditto	Judges vi. 11.	IX....	27	n. n. b. w. ...	ditto	
ORER, Rock of, or Zeeb ..	Araba.....	Ephraim....	ditto ...	Judges vii. 26.	IV....	20	n. n.	ditto
PADAN-ARAM, or Aram Naharaim	Mesopotamia ..	Aram or Syria ..	Mesopot. Gen. xxv. 30.	II....	440	n. n. b. n. ...	Turkey..	
PALESTINE, or Palestina. Judaea	Simon and Dan	Canaan ..	Exodus xv. 14.	.....	.....	.....	ditto
PAMPHYLIA	Pamphylia	Asia.....	Asia Min. Acts xv. 23 ..	XXIV..	200	n. w. b. n. ...	ditto	
PAMPHYLIA, Sea of	Allalia	Asia.....	Great, or West Sea	Acts xxvii. 5 ..	XXIV..	230	n. w. b. n. ...	ditto
PAPHOS	Paphos	I. of Cyprus.	Mediterranean S.	Acts xiii. 6 ..	XXIV..	225	n. w.	Syria ..
PARAN	Pharan.....	El-Paran ...	Arabia Petraea.	Deut. i. 1	IV....	130	s. w. b. s. ...	Arabia

Lat. North.	Long. East.	Modern Name.	Quarter.	Province or Patriarch.	Remarks.
21. 51 — 35. 2		Asia ..	Damascus		Here the city and priests were destroyed by order of Saal.—See also Bethonnaba.
33. 12 — 36. 3		Kanneytra	ditto ..	ditto ..	See Kenath.
			ditto ..		Cain fled to this place after murdering his brother Abel.
31. 54 — 35. 20			ditto ..	Damascus	
29. 49 — 31. 16		Azazleh, Memf, Menf, or Menouf Africa.	Bahiri....		See Moph.
21. 10 — 36. 26		Asia ..	Damascus		The northern extremity of the Salt Sea.
			ditto ..	Irak and Khorassan	A colony of Joktan.
20. 25 — 26. 5			ditto ..	Djebel-Sheva.	A station of the Israelites.
31. 47 — 36. 49			ditto ..	Damascus	A place of idolatry.—See Olivet and Olivet, Mount of.
		Kanneytra-Djolan, &c.	ditto ..	ditto ..	Subdued by the Israelites under Joshua.
31. 47 — 36. 49			ditto ..	ditto ..	Here Our Lord preached his celebrated sermon, and from this place he sent his disciples for the ass on which he made his public entry into Jerusalem—See also Olivet, Mount of.
31. 47 — 36. 49			ditto ..	ditto ..	David fleeing from Jerusalem before his son Absalom, learned at this place that Abithophel had joined Absalom against him, and here he offered up that prayer to the Lord, "turn the counsel of Abithophel," &c.—See also Olivet, Mount of, which was the name afterwards given to this place.
20. 10 — 31. 19		Matarieh.	Africa. Bahiri ..		See Aven.
22. 0 — 35. 6			Asia ..	Gaza ..	
32. 0 — 35. 6			ditto ..	ditto ..	
			ditto ..	Jerusalem	Rebuilt by Manasseh.
10. 0 5. 40. 0		Sophala.	ditto ..	Cahul....	From this place Solomon obtained his gold, &c.
34. 50 — 71. 20			Africa. Sophala..		A colony of Joktan.
31. 54 — 35. 17			Asia ..	Damascus	
31. 56 — 36. 17			ditto ..	Akka....	See Hopher.
22. 12 — 36. 26			ditto ..	ditto ..	Here an angel appeared to Gideon, and declared that the Lord was with him, encouraging him to go up against the Midianites.
32. 10 — 36. 40			ditto ..	Damascus	The rock on which two princes of the Midianites were slain, by order of Gideon.—See Beth-barah and Beth-arabah.
27. 20 — 40. 40		Diar-Arabia	ditto ..	Al-Jezirah..	The country of Nahor, Abram, Isaac, and Jacob.
			ditto ..	Palest....	This was the name of the country formerly occupied by the Philistines, but is now generally used to express the whole of the Holy Land.
36. 49 — 31. 30		Adalia & Alaya .	ditto ..	Anadoli..	Here Paul and Barnabas parted.
36. 20 — 31. 20			ditto ..	Levant...	
34. 50 — 22. 30		Bafo, or Baff ..	ditto ..	Aleppo ..	Here Elymas the sorcerer was struck blind at the word of Saal, who was called Paul.
31. 0 — 34. 49		Farra ..	ditto ..	Ki-Tieh ..	

<i>Scripture Name.</i>	<i>Chalde Name.</i>	<i>Title or Precedent.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Mig.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Modern Country.</i>
PARAN, Wilderness of....	Paran.....	ditto ..	Num. xii. 16.	IV.....	120 a. w. b. s.	Arabia.	
PARTHEIA	Parthlene.....	Media ..	Acts ii. 9....	II.....	1100 a. b. s....	Persia..	
PANVAIN, or Sepharvaim. Parchoastras....	Eliam	Persia ..	2 Chron. iii. 6.	II.....	400 a. b. s....	ditto....	
PASDAMNIV, or Ephesdammina.....	Judah	Canaan..	1 Chron. xi. 13	XII..	11 w. a. w....	Palest..	
PATARA.....	Lycia.....	Lycia	Asia	Acts xxi. 1 ..	XXIV.	265 a. w.....	Turkey
PATHEOS, or Pathrusaim, Land of.....	Phaturlites	Egypt.....	Ham....	Isaiah xl. 11.	IV.....	300 a. b. w....	Egypt..
PATRAUSIM, or Pathros, Land of.....	Phaturlites	Egypt.....	ditto	Genesis x. 14.	IV.....	300 a. b. w....	ditto....
PATMOS, Isle of.....	Pathmos	S. of Elisah	Great, or West Sea	Rev. i. 9.....	XXIV.	540 a. w. b. w.	Archipel
PEKOD	Babylonia..	Mesopot.	Jer. i. 31.....	II.....	500 or 600 a. ..	Persia ..	
PELIS	Eber	Arphaxad	Genesis x. 26 .	I .....	.....	ditto....	
PELIEL, or PENUEL.....	Phanuel.....	Gad	Canaan..	Gen. xxxii. 30.	XIV....	42 a. s.	Palest..
PENUEL, or Peniel	Phanuel.....	Gad	ditto ..	1 Kings xii. 26	XIV....	42 a. s.	ditto....
PEOR, Mount.....	Peor	Reuben	ditto ..	Num. xiii. 22	XIV....	30 a.	ditto....
PERAZIM, Mount, or Baal-perazim.....	Judah	ditto ..	Isa. xxviii. 21	XII..	3 a. w. b. w.	ditto....	
PEREA	Perea.....	Manasseh, Gad, and Reuben ..	ditto ..	Luke ix. 7....	XXIII.	55 a. s.	ditto....
PERES-UEBAN.....	Benjamin ..	ditto ..	1 Sam. vi. 8 ..	XI.....	11 w.	ditto....	
PERGA	Perga.....	Pamphilia..	Asia	Acts xiii. 13..	XXIV.	370 a. w. b. s.	Turkey .
PERGAMOS	Pergamos.....	Myra.....	ditto ..	Rev. ii. 12....	XXIV.	561 a. w.....	ditto....
PERISIVTES	Ephraim	Canaan..	Deut. vii. 1 ..	III....	0 a.	Palest..	
PERIA, or Eliam	Persia.....	Asher	Shem ..	2 Ch. xxxvi. 30.	II.....	0 a.	Persia ..
PETHOR	Pathura, or Pacura	Mesopota..	Ashur... Deut. xliii. 4	II.....	360 a. s.	Turkey .	
PHARPAR, River	Barrada, or Bara.....	Damascus..	Syria ..	2 Kings v. 12 .	XIX....	165 a. s. b. s.	ditto....
PHENICIA, or Phenicia....	Phenicia	Asher	Canaan..	Acts xv. 3....	XIX ..	80 a. b. w....	Palest..
PHENICIA, or Phenice	Phenicia	Asher	ditto ..	Acts xxi. 2 ...	XIX....	80 a. b. w....	ditto....
PHENIX	Phenix.....	Isle of Creta	Great S.	Acts xxvii. 12	XXIV.	265 w. s. w ...	Levant .
PHILADELPHIA	Philadelphia ..	Lycia.....	Asia.....	Rev. iii. 7 ...	XXIV.	510 a. w.....	Turkey .
PHILIPPI	Philippi.....	Macedonia .	Acts xx. 6....	XXIV.	761 a. w.	ditto....	
PHILISTIN, or Philistines Philistia.....	Dan and Simeon	Canaan..	Genesis x. 14.	XII..	w. and a. w.	Palest..	
PHILISTINES, or Philistim Philistia	Dan and Simeon.....	ditto ..	1 Sam. iv. 1 ..	XII..	w. and a. w.	ditto....	

<i>Lat North.</i>	<i>Long East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Patriarchate.</i>	<i>Remarks.</i>
1. 0 — 34. 33		Asia ..	El-Tieh..		The dwelling-place of Ishmael, and also the place in which the Israelites sojourned for forty years before they were permitted to enter the promised land.
1. 20 — 56. 50		ditto ..	Khorassan		
1. 20 — 42. 40		ditto ..	ditto		From this place gold was carried for the ornaments for the temple.
1. 45 — 35. 4		ditto ..	Gaza ...		See Ephesdammin.
1. 10 — 29. 30 Patara		ditto ..	Anadoli..		St. Paul touched here in his way to Phœnicia.
5. 30 — 33. 30 Habon		Africa ..	Said		A colony of Misraim.
6. 30 — 33. 30 Habon		ditto ..	ditto		Ditto.
6. 46 — 26. 22 Patino		Asia ..	Levant ..		It was to this place that the apostle John was banished, and here the revelation was given to him which closed the canon of the Scripture.
.....		ditto ..	.....		.....
.....		ditto ..	Khorassan		A colony of Arphaxad.
12. 14 — 35. 56		ditto ..	Damascus		Built by Jeroboam.—See also Jabbok, Fords of.
12. 14 — 35. 56		ditto ..	ditto		See above.
11. 49 — 36. 2		ditto ..	ditto		On this mount Balsam pronounced a blessing on the Israelites instead of a curse, as Balak desired.—See Baal-peor.
11. 46 — 35. 16		ditto ..	ditto		See Baal-perazim.
12. 20 — 36. 30		ditto ..	ditto		A province of the Roman empire in the time of Christ.
11. 47 — 35. 6		ditto ..	Gaz.		So named by David, for the judgment inflicted upon Uzzah.—See Kirjath-jearim.
11. 45 — 31. 13 Stavos ..		ditto ..	Anadoli..		Visited by St. Paul.
13. 15 — 27. 8 Bergamo ..		ditto ..	ditto		One of the seven churches of Asia.
12. 0 — 35. 40		ditto ..	Damascus		One of the original tribes of Canaan.
.....		Para, &c.	ditto ..	Beloochistan.....	.....
15. 30 — 39. 30		ditto ..	Aljesirah.		The dwelling-place of Balaam.—Balak king of Moab sent to this place desiring Balaam to come and curse the Israelites.
13. 36 — 36. 25		Behairat-el-Marj. (Lake of the Meadow) ..	ditto ..	Syria	See Abana, River of.
13. 0 — 36. 10		ditto ..	Akka and Tripoli ..		Here St. Paul and Barnabas preached the gospel, on their way to Jerusalem.
13. 0 — 36. 10		ditto ..	ditto		See Above.
13. 15 — 24. 30 Place		Europe .....	.....		A port in the island of Crete, where St. Paul desired to winter, but he met with a tempestuous wind called Euroclydon, and was shipwrecked.—See Melita, Isle of.
13. 20 — 28. 50 Allah-shehr....		Asia ..	Anadoli ..		One of the seven churches of Asia.
41. 1 — 23. 46		Europe	Boonellia		So called from Philip, King of Macedon.—It was visited by St. Paul, and from this place he wrote his two epistles to the Corinthians.
.....		Asia ..	Gaza		Colonised by the descendants of Misraim.
.....		ditto ..	ditto		One of the original tribes of Canaan.

Scripture Name.	Climate Name.	Tribe or Province.	Country.	Scripture Reference.	No. of Map.	Distance and bearing from Jerusalem.	Modern Country.
PHRYGIA.....	Phrygia.....	Asia.....	AsiaMin.	Acts xvi. 6....	XXIV.	460 n. n. w....	Turkey
PHUT.....	Gertulla and Libya.....		Ham....	Genesis x. 6. I.....		260 w.	Barbary
PI-BESKETH.....	Bubastus.....	Egypt.....	Misraim.	Ezek. xix. 17. IV.....		210 w. b. s....	Egypt.
PIHACHROTH.....	Pi-hachiroth.....	Etham....	Arabia..	Exod. xiv. 2. IV.....		187 s. w. b. w. ditto...	
PIRATHON.....		Ephraim....	Canaan..	Judges xii. 16 X.....		34 n. n. w....	Palest.
PISGAH, Mount.....	Abarim.....	Reuben....	ditto....	Deut. xxxiv. 1. IV.....		25 s.	ditto...
PISGAH, Springs of.....		Reuben....	ditto....	Deut. iv. 49.. XIV.....		30 n.	ditto...
PISIDIA.....	Pisidia.....	Asia.....	AsiaMin.	Acts xiv. 24....	XXIV.	400 n. w. b. n. Turkey	
PISON, River of, or Phison.....		Ethiopia....	Cush, or Havilah.	Genesis ii. 11. I.....		670 n. b. n....	Persia..
PITHOM.....	Heroopolis....	Egypt.....	Misraim.	Exodus i. 11. IV.....		170 w. s. w....	Egypt.
PLAIN, Sea of, &c.	Asphaltites....	Judah and Moab....	Canaan..	Deut. iv. 49.. XIX.....		30 n. b. s....	Palest..
PONTUS.....	Pontus.....	Asia.....	AsiaMin.	Acts ii. 9....	XXIV.	600 n. b. s....	Turkey.
POTTER'S FIELD, or Acedama.....	Acedama.....	Judah.....	Canaan..	Matt. xxvii. 7. XVI.....		0 s.	Palest..
PTOLEMAIS, or Acco ..	Ptolemais, or Acco ..	Asher.....	ditto....	Acts xxi. 7. XXIV.		68 n. b. w....	ditto...
PUNON, or PISON.....	Phalmon.....	Paran.....	Arabia..	Num. xxxiii. 43 IV.....		106 s. s. n....	Arabia.
PUTEOLI.....	Puteoli.....	Rome.....	Italy....	Acts xviii. 13. XXIV.		1140 n. w. b. w. Italy ..	
RAAMAN.....		Cush.....	Ham....	Genesis x. 6. I.....		0 s. n. b. n....	Arabia.
RAAMEN, or Ramesses ..		Goshen....	Egypt....	Exodus i. 11. IV.....		200 w. s. w....	Egypt..
RABBAN, or Rabbath-ammon, or Ham.....	Philadelphia....	Gad.....	Canaan..	2 Sam. xi. 19. XIV.....		85 s. b. n....	Palest..
RABBATH-AMMON, Rabbah, or Ham.....	Philadelphia....	Gad.....	ditto....	2 Sam. xii. 26. XIX.....		86 s. b. n....	ditto...
RABBATH-MOAB, or Rabba.....	Arcopolis.....	Moab.....	Arabia..	Deut. iii. 11. IV.....		40 n. s. s....	Syria..
RABBITH, or Rabba.....		Issachar....	Canaan..	Joshua xix. 30 IX.....		46 n.	Palest..
RACHEL'S TOMB.....		Judah.....	ditto....	Gen. xxxv. 19. XII.....		5 s.	ditto...
RAHAS.....	Delta.....	Egypt.....	Misraim.	Ps. lxxxix. 10. IV.....		220 w. b. s....	Egypt..
RAKATH.....		Naphtali....	Canaan..	Joshua xix. 35 VII.....		86 n. b. n....	Palest..
RAKON.....	Racoon.....	Dan.....	ditto....	Joshua xix. 46 XI.....		26 w. b. n....	ditto...
RAMA, or Arimathæa.....	Rama.....	Ephraim....	ditto....	Joshua xix. 36 XI.....		34 n. w. b. w. ditto...	
RAMAN.....	Rama.....	Naphtali....	ditto....	Joshua xix. 39 X.....		79 n. b. n....	ditto...
RAMAN.....		Asher.....	ditto....	1 Sam. i. 19.. VII.....		108 w.	ditto...
RAMAN, or Ramathaim-sophem.....	Rama.....	Benjamin..	ditto....	1 Kings xv. 17 XI.....		6 n. w. b. n. ditto...	
RAMATHAIM-SOPHEM, or Ramah.....	Rama.....	Benjamin..	ditto....	Josh. xviii. 26. XI.....		6 n. w. b. n. ditto...	

Lat. North.	Long. East.	Modern Name.	Quarter.	Province or Pashalic.	Remarks.
29. 30 — 30. 20		Ak-Shehar and Kunlyeh.....	Asia ..	Anadolia .	Visited by St. Paul.
			Africa	Morocco, Algiers, & Tripoli ..	
30. 47 — 31. 20		Tel-Basta	ditto ..	Bahiri ..	
29. 50 — 32. 21		Tiah-Beni-Israel or Baideah.....	ditto ..	ditto	An encampment of the Israelites.
22. 13 — 25. 4		Asia ..	Akka	Here Abdon, one of the Judges of Israel, died and was buried.
31. 45 — 36. 2		Djeb. Attarous..	ditto ..	Damascus	The highest point of Mount Nebo, from which the Lord showed Moses the promised land, after which he died.
31. 45 — 36. 55		ditto ..	ditto	
37. 45 — 37. 30		ditto ..	Konlyeh .	Visited by St. Paul.
29. 50 — 43. 10		ditto ..	Bagdad...	The first river of Paradise.
30. 25 — 32. 15		Near Sheik-el- Nedl	Africa.	Harkia ..	A city of Egypt, built by the children of Israel under their taskmasters.
31. 30 — 36. 40		Asia ..	Damascus	See Dead Sea.
43. 20 — 36. 30		Trebitmond	ditto ..	Anadoli ..	
		ditto ..	Damascus	The burial place of strangers in Jerusalem.—See Aeldama.
32. 55 — 36. 5		Akka, or St. Jean d'Acre	ditto ..	Akka	The Canaanites were never expelled from this city.—Here the apostle Paul sojourned at the house of Philip.
30. 2 — 35. 56		Tafye	ditto ..	Kerek....	An encampment of the Israelites.
31. 0 — 14. 16		Pozzuoli.....	Europe	Naples....	St. Paul landed at this place, and stayed seven days, on his voyage to Rome.
1000 —		Africa.		
29. 55 — 32. 10		Near Cairo.....	ditto ..	Bahiri ..	A city of Egypt built by the children of Israel. See Pitthom.
32. 0 — 36. 10		Amman	Asia ..	Damascus	Besieged by the Israelites under Joab, by command of David.
32. 0 — 36. 10		Amman	ditto ..	ditto	See Rabbah and Ham.
31. 35 — 36. 10		Mehatet-el-Havj	ditto ..	ditto	
32. 32 — 36. 16		ditto ..	Akka	
31. 42 — 35. 18		ditto ..	Damascus	A pillar was erected over Rachel's grave by Jacob.—See Ephrath.
30. 30 — 31. 10		Garbleh.....	Africa.	Garbleh..	
32. 12 — 35. 24		Asia ..	Akka	A fenced city of the Israelites.
31. 51 — 34. 50		ditto ..	Gaza	
31. 59 — 34. 56		Ramla.....	ditto ..	ditto	See Arimathæa.
32. 59 — 36. 28		ditto ..	Akka....	A fenced city of the Israelites.
32. 26 — 36. 28		ditto ..	ditto	The birthplace of Samuel.
31. 51 — 36. 16		ex-Ram	ditto ..	Damascus	Built by Baash, king of Israel.—Between this place and Bethel, in Mount Ephraim, the prophetess Deborah dwelt under a palm tree.
31. 48 — 36. 3		Soba ?	ditto ..	ditto	See above.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Mig.</i>	<i>Distance and Bearing from Jerusalem</i>	<i>Modern Locality.</i>
RAMATH-LEVI, or Lohi.		Simeon	Canaan	Judges xv. 17. XII...	35	s. w. b. w.	Palest.
RAMATH-MISPEH, &c. ..		Gad	ditto	Joshua xiii. 26 XIV...	49	n. n. b. n.	ditto
RAMSES, or RAMSES		Goshen	Egypt	Num. xxxiii. 2. IV....	200	w. s. w.	Egypt.
RAMSES, or Goshen ..		Egypt	Misraim	Gen. xlvii. 11. IV....	200	w. s. w.	ditto
RAMOTH, Remeth, or Jarimath		Issachar	Canaan	1 Chron. vi. 73 IX....	39	n. b. w.	Palest.
RAMOTH GILEAD, &c. ..	Ramath Galaad.	Gad	ditto	Deut. iv. 43. XIV ..	41	n. n. b. n.	ditto
RAMOTH, SOUTH, Ramath Beer-Ramoth, &c.		Simeon	ditto	1 Sam. xxx. 27 XII...	50	s. w. b. w.	ditto
RED SEA	Heroopolites Sinus	Arabia	Egypt	Exod. xiii. 18; xiv. 16..... XIX...	200	s. w.	Arabia
REHOB, or Bethrehab ..		Asher	Canaan	Num. xiii. 21. VII ...	100	n	Palest
REHOB, Kingdom of ..		Syria	Aram	2 Sam. x. 8. XIX...	125	n. b. n.	Syria
REHOB, Valley of, or Bethrehab		Asher	Canaan	Judges xviii. 23 VII...	100	n. b. n.	Palest.
REHOBOTH	Birha	Mesopotamia	Kingd. of Nimrod.	Genesis x. 11. II....	430	n. n. n.	Turkey
REHOBOTH, Well of		Simeon	Canaan	Gen. xvi. 22. XII...	42	s. w. b. w.	Palest.
REKEM		Benjamin	ditto	Joshua xiii. 21 XIV ..	1	n	ditto
REMETH, Ramoth, or Jarimath		Issachar	ditto	Joshua xix. 21 IX....	39	n. b. w.	ditto
REMMON, Methar, or Rimmon		Zebulun	ditto	Joshua xix. 13. VIII...	66	n. b. n.	ditto
REPHAIMS	Manasseh, byd. Jordan	ditto	ditto	Genesis xv. 30.	80	n. n. b. w.	ditto
REPHIDIM	Horeb	Arabia	Exodus xvii. 8 IV....	231	s. w. b. w.	Arabia	
REPHAIM, Valley of		Judah	Canaan	2 Sam. v. 15. XVI...	2	s. w.	Palest.
RESEN	Larisa	Mesopotamia	Kingd. of Nimrod.	Genesis x. 12. II....	460	n. n. n.	Turkey
REUBEN	Pitra	Canaan	Num. xxxiv. 14 XIV...	0	n	Palest	
RESEPH	Rhecipha	Mesopotamia	Kingd. of Nimrod.	2 Kings xix. 12	350	n. n. b. n.	Turkey
RESEIUM	Rhegium	Italy	Acts xviii. 12. XXIV.	1020	w. n. w.	Italy	
RHODUS	Rhodus	Sea of Adria.	Great Sea	Acts xxi. 1. XXIV.	470	n. w. b. w.	AsiaMin
RIBLAI	Emesa, or Rib-latha	Hamath	Syria	Num. xxxiv. 11 XIX...	300	s. n. n.	Syria
RIBLAI	Naphtali	Canaan	2 Kgs. xxiii. 23 VII...	80	n. b. n.	Palest.	
RIMMON	ditto	Simeon	ditto	Joshua xv. 22. XII...	30	s. w.	ditto
RIMMON, Rock of		Benjamin	ditto	Judges xi. 47. XI....	8	n. w. b. n.	ditto

Lat. North.	Long. East.	Modern Name.	Quarter.	Province or Pashalik.	Remarks.
31. 57 — 35. 51		Asia ..	Damascus		Celebrated for the growth of vines.
.....		ditto ..	ditto		At this place Chedorlaomer defeated the kings of Sodom and Gomorrah, &c.
33. 40 — 35. 30		ditto ..	Akka		A colony of Canaan.
33. 34 — 35. 24 Seyda, or Seide ..		ditto ..	ditto ..		Founded by the eldest son of Canaan; and was visited by St. Paul.
31. 5 — 32. 25 Djelaoud and El-Beika		ditto ..	Damascus		Conquered by the Israelites under Joshua.
31. 30 — 31. 30 Nile		Africa ..	Bahiri ..		The great river of Egypt.
.....		Asia ..	Damascus		Repaired by Shallum.—See Siloam.
.....		ditto ..	ditto		The eyes of a man who was born blind having been anointed with clay by our Lord, he was sent to this place to wash, in order that he might receive his sight.
.....		ditto ..	ditto		The death of the inhabitants of this place was used by our Lord as a warning against self-deception.
31. 2 — 32. 30 Tineh		ditto ..			
29. 10 — 33. 20 El-Tieh		ditto ..	El-Tieh ..		At this place the Israelites murmured for bread; and here manna and quails were promised and given to them.
.....		El-Paran	ditto ..	ditto	
29. 50 — 34. 20		ditto ..	ditto ..		
23. 35 — 34. 25 St. Catherine, or Jibbel-Mousa Tor Sina		ditto ..	ditto ..		The Lord descended in a cloud upon this mount, and gave unto Moses the law of the Ten Commandments.
33. 0 — 35. 55 El-Heish		ditto ..	Damascus		
31. 57 — 35. 15		ditto ..	ditto ..		
31. 28 — 35. 17		ditto ..	ditto ..		Joab sent messengers to this place after Abner.
33. 10 — 35. 0		ditto ..	Tripoli ..		Descendants of Cain.
33. 20 — 35. 50 El-Heish		ditto ..	Damascus		This place formed a northern barrier between Syria and Palestine.
31. 23 — 34. 42 Djebel Heish ..		ditto ..	Gaza		A well dug by the servants of Isaac.—See Rehoboth, Well of.
33. 51 — 27. 0 Ismir		Syria ..	ditto ..		One of the seven churches of Asia.
31. 44 — 35. 8		Palest.	Damascus		See Shochoh.
.....		ditto ..	ditto ..		It was at this place that Lot dwelt; and here he entertained the angels of the Lord, who afterwards warned him to flee the city, as the Lord was about to destroy it by fire from heaven.—See also Dead Sea and Gomorrah.
31. 40 — 35. 0		Asia ..	Gaza		At this place Samson abode with Delilah; and here she betrayed him to the Philistines, who put out his eyes; he afterwards was placed by them between two pillars, on which the house stood in which they were assembled, and bowing himself the house fell, and by his death he slew more than he had slain in his life.
31. 10 — 35. 37		ditto ..	Damascus		The south-west border of Canaan.
.....		Kawata	ditto ..	Gaza	
40. 0 — 5 West Spain		Europe ..			
32. 13 — 35. 45		Asia ..	Damascus		

Scripture Name.	Class Name.	Tribe or Province.	Country.	Scripture Reference.	No of Mig.	Distance and bearing from Jerusalem.	Modern Country.	
RIMMON-PARNE	Paran	Arabia..	Num xxxiii. 19 IV. ...	76 s. w.	Turkey			
RIPHATH,	Gomer	Japheth.	Genesis x. 2. I.	0 w.	ditto...			
RISSAN	Rhinocorura ..	.....	Num. xxxiii. 18 IV.	32 s. w. h. w.	Syria..		
RITHMAN, of Kadesh ..	Paran	Kadesh Barnes	Num. xxxiii. 21 IV.	80 s. s. w.	Arabia.			
ROSEKIM	Manasseh, by d. Jordan	Canaan.	2 Sam. xix. 21 XIII..	80 n. e.	Syria ..			
ROME	Roma	Roma. ...	Italy....	Acts xviii. 14 XXIV. 1233 n. w. h. w	Italy ..			
RUMAH, or Arumah	Aburra	Ephraim...	Canaan..	2 Kgs. xiii. 36 X.	22 w.	Palest.		
SABRANE	Arabia Deserta.	Aram	Arabia Deserta	Job i. 18.	IL	0 n. e.	Syria ..	
SABTAN	Cush	Ham....	Genesis x. 7. I.	0 s. n. b. w.	Arabia.			
SABTCHAH	Cush	ditto....	Genesis x. 7. I.	0 s. e.	ditto ..			
SALAMIS	Constantia	I. of Cyprus.	Mediterranean S.	Acts xiii. 8. XXIV. 212 n. n. e.	Syria ..			
SALAN .....	.....	.....	Genesis x. 24. I. ....	.....	ditto ..		
SALCAN, or Salchah	Salcha	Manasseh, by d. Jordan	Canaan..	Joshua xii. 8. XIII..	67 n. e.	Palest.		
SALCHAN, or Salcah	Salcha	Manasseh, by d. Jordan	ditto	Deut. iii. 10.	XIII..	67 n. e.	ditto ..	
SALEM, Jebus, Jeru- salem, or Ariel	Hierosolyma	Judah and Benjamin.	ditto	Genesis xiv. 18 XVI..	.....	.....	ditto ..
SALEM, Salim, or Shalem	Imachar..	ditto....	Gen. xxxiii. 18 IX.	40 n. n. e.	ditto ..			
SALMON	Samonium, or Salmotis	Isle of Crete	Great Sea	Acts xvii. 7. XXIV. 490 n. w. w.	Candia.			
SALT SEA, &c.	Asphaltites	Judah	Canaan .	Num. xxxiv. 3 XII. ...	20 n. b. s.	Palest.		
SALT, City of. ....	.....	Judah	ditto....	Joshua xv. 62 XII....	24 s. n. b. s.	ditto ..	
SALT, Valley of .....	.....	Syria	ditto....	2 Kgs. xiv. 7. XII. ...	280 n. n. b. w.	Syria..	
SAMARIA	Sebaste	Ephraim ..	ditto	1 Kgs. xvi. 24. X.	31 n. b. w.	Palest.		
SAMARIA, Country of ..	Samaria	Ephraim ..	ditto....	John iv. 4.	X.	0 w.	ditto ..	
SAMARIA, Hill of .....	.....	Ephraim ..	ditto	1 Kgs. xvi. 24 X.	31 n. b. w.	ditto ..	
SAMARIA, Pool of .....	.....	Ephraim ..	ditto	1 Kgs. xxii. 28 X. ....	.....	.....	Syria..
SAMOS	Samos	S. of Ephraim	Great Sea	Acts xx. 16.	XXIV. 540 n. w. b. w.	Archipel.		
SAMOTHRACIA	Samothrace ..	S. of Ephraim	ditto	Acts xvi. 11.	XXIV. 696 n. w.	ditto ..		
SANANNAN	Judah	Canaan .	Joshua xv. 31. XII. ...	45 s. w.	Palest.			
SAPHIR, or Sepherad....	Judah	ditto....	Micah i. 11.	XII. ...	28 s. w. h. w.	ditto ..		
SARDIS	Sardes	Lydia	Asia	Rev. iii. 1.	XXIV. 540 n. w.	Turkey.		
SAREPTA, or Zarephath ..	Ecdippa	Ashur	Canaan..	Luke iv. 26. ...	VII. ...	100 w.	Palest.	
SARID	Zebulon	ditto	Joshua xix. 10 VIII..	51 n.	ditto ..			

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Patriarch.</i>	<i>Remarks.</i>
A. 46 — 34. 18		Asia ..	Arabia...		An encampment of the Israelites.
.....		ditto ..	Anadol..		A colony of Gomer.
L. 1 — 33. 50 El-Ariah.....		ditto ..	Gaza		An encampment of the Israelites
A. 30 — 34. 42		Africa	Ditto.		
E. 27 — 36. 9 Adjeloou.		Asia ..	Damascus		Barsillai the Gileadite came down from this place, and went over the Jordan with David.
E. 10 — 13. 0 Rome		Europe	Naples ..		Here the apostle Paul dwelt two whole years, and from this place he wrote epistles to the Galatians, Ephesians, Philip- pians, Colossians, Philemon, and also his second epistle to Timothy.
E. 8 — 25. 21		Asia ..	Damascus		The birthplace of Zebudah, the mother of Jehoiakim.—See also Arumah.
.....		ditto ..	ditto		These were descendants of Ham; and they slew the servants, the oxen, and asses of Job.
E. 0 — 50. 0 Lahsa		ditto ..	Oman....		A colony of Cush.
E. 0 — 60. 0 Mahrah		ditto ..	Mahrah..		Ditto.
E. 15 — 34. 0 Famagusta		ditto ..	Aleppo ..		Here St. Paul preached, in the synagogues of the Jews.
.....		ditto ..	.....		A colony of Arphaxad.
E. 28 — 36. 8 Salikhat.....		ditto ..	Damascus		A country of giants conquered by the Israelites, under Moses.
E. 36 — 36. 8 Salikhat.....		ditto ..	ditto		See Salcah.
E. 47 — 25. 19 El Khoda, Kod- des, or El-Gootz		ditto ..	ditto		See Jerusalem.
E. 16 — 26. 19		ditto ..	Akka		Here Jacob purchased a portion of land after he came from Padan-aram and erected his tents, and built an altar.—Near here John baptized.—See Xenon.
E. 30 — 27. 0 Salamina.....		Europe	Turkey ..		Passed by St. Paul, on his voyage to Rome.
E. 30 — 35. 40 Bahr-el-Luch ..		Asia ..	Damascus		See Dead Sea.
E. 26 — 25. 22		ditto ..	ditto		
E. 40 — 27. 55 El-Ghor.....		ditto ..	ditto		Here Amaziah slew ten thousand Edomites.—See Selah.
E. 18 — 35. 15 Sabusta		ditto ..	Akka		Built by Omri. Ahab was buried here.
.....		Beled Harthe ..	ditto ..		A province of Judea.
E. 18 — 25. 15		ditto ..	ditto		Purchased by Omri, who built the city thereon.
E. 18 — 35. 15		ditto ..	ditto		Here Naboth was stoned, by a stratagem of Jezebel, wife of Ahab, king of Israel, in order to obtain possession of his vineyard; and here also the dogs licked their blood, according to the prophecy of Elijah.
E. 25 — 26. 43 Same		ditto ..	Levant ..		Touched at by St. Paul.
E. 10 — 25. 0 Samandrachli, or Samothraki ..		Europe	Roumella		Ditto
E. 15 — 34. 40		Asia ..	Gaza		
E. 41 — 34. 46 es-Sawafir.....		ditto ..	ditto		
E. 15 — 27. 69 Sart.....		ditto ..	Anadol..		One of the seven churches of Asia.
E. 26 — 26. 19 Sarphand, or Sarphan.....		ditto ..	Akka		See Zarephath.
E. 37 — 35. 19		ditto ..	ditto		

<i>Scripture Name.</i>	<i>Climate Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Map.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Modern Country.</i>
TAVERUS, the Throe			Italy.....	Acts xviii. 15 XXIV..	120	n. w. b. w	Italy ..
TEBAPEHHU, &c.	Daphne Pal- estine.....	Egypt.....	Mizraim East. xxx. 12. XII..	180	w. s. w		Egypt ..
THEOA, or Teboah	Thecoa	Judah.....	Canaan.. 2 Chron. xi. 6. XII..	11	s. s. e.		Palest ..
THEOAR, or Tekoa	Thecoa	Judah.....	ditto .. 2 Sam. xiv. 2. XII..	11	s. s. e.		ditto...
THEOA, Wilderness of ..	Thecoa	Judah.....	ditto .. 2 Chron. xx. 20 XII..	11	s. s. e.		ditto ..
THELATH	Thelabba	Padan-Aram	Monopot. East. iii. 16.. II	400	n. e. b. n.		Turkey ..
THELASSAR, or Kilassar ..	Sharra	Aram Naha- raim.....	Media .. Isa. xxxvii. 12 XII..	600	n. n.		ditto...
THELAY, or Tulum		Judah.....	Canaan.. 1 Sam. xv. 4. XII..	30	s. s. w.		Palest..
THELEM, or Telaim		Judah.....	ditto .. Joshua xv. 24 XII..	30	s. s. w.		ditto...
TEL-HARSA, or Tel-har- sha	Sharra	Aram Naha- raim.....	Media .. Neh. vii. 6 .. II.....	600	n. n.		Turkey ..
TEMA, Tuman, or Tumanl	Thoman.....	Tuman	Arabia.. Jer. xrv. 22.. I	90	s.		ditto...
TEMA, Land of	Thoman.....	Edom	ditto .. Isaiah xxi. 14. I	90	s.		ditto...
TEMANI, Tuman, or Tuma	Thoman.....	Tuman ..	ditto .. Gen. xxxvi. 34 I	90	s.		ditto...
TEMAN, Idumea, or Edom	Idumoa		ditto .. Obadiah ver. 9 IV.....	100	s. w. b. s.		Arabia ..
TEMGAN		Judah.....	Canaan.. Joshua xv. .. XII..	36	s. w.		Palest.
TEARHISE, Tarsua, or Tarchish	Tartessus	Botica	Spain .. 1 Kings xi. 22 XXIV..	306	n. b. w.		Spain ..
THEBES	Thebe	Manasseh ..	Canaan.. Jud. ix. 50, 53. IX.....	35	n.		Palest ..
THELASSAR, Telassar, &c.	Sharra	Aram Naha- raim.....	Media .. 2 Kings xix. 15 XXIII.	600	n. n.		Turkey ..
THESSALONICA	Thessalonica ..		Macedo. Acts xvii. 1 .. XXIII.	790	n. w.		ditto...
THEYATIRA	Thiatira	Lydia	Asia .. Rev. ii. 18.. IX.....	556	n. w.		ditto...
TIBERIAS	Tiberias	Zebulon.....	Canaan.. John vi. 23 .. VIII..	60	n. n.		Palest ..
TIBERIAS, Sea of	Tiberias	Zebulon ..	ditto .. John vi. 1 .. VIII..	60	n. n.		ditto...
TIDHAYE, or Bethah	Bathne	Hul	Ham.... 2 Sam. viii. 9 XI.....	135	n. n.		Turkey ..
TIDHAYE, or Timnathah.	Thamnath	Dan	Canaan.. Judges xiv. 2 XI.....	22	w. n. w.		Palest ..
TIDHAYE, Vineyards of ..		Dan	ditto .. Judges xiv. 5 XI.....	22	w. n. w.		ditto...
TIDHAYE - SHARAH, Tim- nath-Heres, or Uzen- sharah	Thamnathare ..	Ephraim.....	ditto .. Josh. xxiv. 30. XI.....	30	n. n. w.		ditto...
TIPSEAN	Tiphea	Manasseh ..	ditto .. 1 Kings iv. 24 IX.....	32	n. b. n.		ditto...
TIPSEAN	Thapacrus	Syria	2 Kings xv. 16 XIX..	230	n. n.		Turkey ..
TIRAS	Troas	Gomer	Japheth. Genesis x. 2. XIX..				ditto...

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalic.</i>	<i>Remarks.</i>
27 — 33. 1		Asia ..	Gaza	See Lasharon.	
32 — 35. 22		Nablous, or Na- polousa	ditto ..	Damascus	A city of refuge—also a city of the Levites.
			ditto ..	Tartary ..	Descendants of Magog.
50 — 45. 0		Yemen	ditto ..	Mocha ..	Descendants of Cush.
30 — 35. 32			ditto ..	Damascus	
31 — 35. 16			ditto ..	ditto ..	Saul sent to this place for Samuel and David; and Michal put an image in bed, whereby they were deceived, and David and Samuel escaped out of their hands. — See Engedi.
9 — 35. 25		Djebel Shera ..	ditto ..	ditto ..	To this place Jacob sent messengers to his brother Esau, to propitiate his favour, previous to meeting him.
42 — 34. 54			ditto ..	Gaza ..	The Horites of this place were smitten by Chedorlaomer, and it was afterwards given to Esau for a possession.—See also Hor, Mount of, in Edom.
56 — 35. 57			ditto ..	Damascus	Ehud escaped unto this place after killing Eglon, king of Moab.
39 — 35. 40		Wady-Mousa ..	ditto ..	El-Tieh ..	Here Amaziah slew those servants which had slain Joash his father. — See Salt, Valley of.
19 — 35. 22			ditto ..	Damascus	So called by Saul from his giving up the pursuit of David, and turning back against the Philistines.
39 — 35. 2		Sonadia	ditto ..	Tripoli ..	Paul and Barnabas came to this place immediately after they were sent to preach the gospel to the Gentiles.
51 — 35. 34			ditto ..	Damascus	
57 — 33. 13			ditto ..	ditto ..	Senah and Boxes are the two rocks forming the passes of Michmash, where Jonathan miraculously defeated the Philistines.
30 — 35. 50		El-Heilah	ditto ..	ditto ..	Celebrated for the growth of fir trees.
23 — 31. 54			ditto ..	Gaza ..	
30 — 42. 40			ditto ..	Khorassan	
16 — 54. 30			ditto ..	ditto ..	The Eastern boundary of the territory of Joktan.
45 — 34. 48			ditto ..	Gaza ..	The Amorites were never expelled from this city.—Under the government of one of Solomon's purveyors.
45 — 34. 48			ditto ..	ditto ..	
39 — 34. 56			ditto ..	ditto ..	
28 — 35. 11			ditto ..	Akka ..	
15 — 35. 19			ditto ..	ditto ..	See Salem, Salim, &c.
22 — 35. 40			ditto ..	ditto ..	
12 — 35. 3			ditto ..	ditto ..	
9 — 35. 14			ditto ..	Damascus	See Samaria.
19 — 35. 11			ditto ..	Akka ..	Tola, a judge of Israel, buried here.
5 — 33. 1		1 Catieh, or Mount El-Kaa, or Rasel Kasseroon ..	Africa.	Al-Giofar	An encampment of the Israelites.
39 — 34. 58			Asia ..	Gaza ..	
7 — 35. 1			ditto ..	ditto ..	See Saron and Lasharon.
			ditto ..	Damascus	See King's Dale.

Scripture Name.	Classic Name.	Tribe or Province.	Country.	Scripture References.	No. of Pop.	Distance and bearings from Jerusalem.	Modern Country.
SHERA	Joktan	Arphaxhd	Genesis x. 25. I	0 n.	Perua		
SHERA, Country of.....	Socher	Naamah. ...	Ham.... 1 Kings x. 1. I	1200 a. n. b. n.	Araba.		
SHERA, or Beraabeba....	Beraabe	Simoon....	Canaan. Gen. xvi. 33. XII. ..	62 a. w. b. w.	Palest.		
SHERAW, Sibmah, &c.	Reuben....	ditto	Num. xxxiii. 2. XIV.	44 n. b. n.	ditto ..		
SHERBARIM	Benjamin ..	ditto	Joshua vii. 5. XI.	14 n. b. n.	ditto ..		
SHERCHEM, Sehechem, Sychar, or Sychem....	Neapolis	Ephraim ..	ditto .. Josh. xxiv. 25. X.	26 n.	ditto ..		
SHERP-GATE	Benjamin ..	Jerusal. ..	Neh. iii. 1. XVI.	0 n.	ditto....		
SHULBPH	Joktan	Arphaxhd	Genesis x. 26. I	0 n.	Perua ..		
SHER .....	.....	.....	Genesis x. 1. I .....	.....	.....
SHERA	Judah	Canaan. ..	Joshua xv. 26. XII.	33 a. w. b. n.	Palest.		
SHER	Benjamin ..	ditto	1 Sam. vii. 12. XI.	3 n. w.	ditto....		
SHERIN, Hermon, Sirion, or Senir	Hermon	Manasseh, byd. Jordan	ditto .. S. of Sol. iii. 8. XIII. ..	180 n. n. n.	ditto....		
SHERIN, or Sirion, &c....	Hermon	Manasseh, byd. Jordan	ditto .. Deut. iii. 9. XVII.	180 n. n. n.	ditto....		
SHEMAN, Sheban, or Sibmah, or Sipumoth ..	Reuben	ditto	Num. xxxiii. 39. XIV.	44 n. b. w.	ditto....		
SHEMON	Seona, or Sehon	Issachar ..	ditto .. Joshua xix. 19. IX.	44 n.	ditto....		
SHEMON-LIBNATH	Asher	ditto	Joshua xix. 26. VII.	35 n.	ditto....		
SHELMIM	Judah	ditto	Joshua xv. 32. XII.	23 w. s. w.	ditto ..		
SHELOAM, Siloah, or Si- loam, Waters of	Jerusalem..	ditto	Isaiah viii. 6. XVI.	0 s. n.	ditto....		
SHELOH	Silo	Benjamin ..	ditto .. Joshua xviii. 1. X.	16 n. s. n.	ditto....		
SHEMON, or Shimon- MERON	Symira, or Si- monias	Zebulon	ditto Joshua xi. 1. VIII.	59 n. b. n.	ditto ..		
SHEMON-MERON, or Shimon	SymiraSimonias	Zebulon....	ditto .. Joshua xii. 20. VIII. ..	59 n. b. n.	ditto....		
SHENAR, Land of.....	Babylonia. ..	Kingdom of Nimrod ..	Aashur... Isaiah xi. 11. II	450 n.	Turkey		
SHEFTIM, Valley of	Reuben	ditto	Joel iii. 18. XIV.	30 n. b. n.	Palest.		
SHEFTIM, or Abel-shittim	Arbela	Reuben	ditto .. Joshua ii. 1. XIV.	30 n. b. n.	ditto....		
SHECHON, Shocha, or Socho	Socho	Judah	ditto 1 Sam. xvii. 1. XII.	9 w. s. w.	ditto ..		
SHECHON, Shoco, or Socho	Socho	Judah	ditto 2 Ch. xxviii. 18. XII.	9 w. s. w.	ditto ..		
SHEVAL, Land of .....	.....	Manasseh ..	ditto 1 Sam. xiii. 17. IX.	30 n. b. n.	ditto....		
SHEUNIM	Sanim	Issachar ..	ditto 2 Kings iv. 8. IX.	40 n. b. w.	ditto....		
SHEU, or Etham, Desert of	Sbur	Egypt & Araba	Genesis xvi. 7. IV.	100 a. w.	Turkey		
SHEUNAN	Susana	Perua	Neh. i. 1. II.	600 n.	Perua ..		

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashah.</i>	<i>Remarks.</i>
2. 15 — 35. 27		Asia ..	Damascus		A royal city, and for some time the seat of government; and here Abijah, the son of Jeroboam, died, according to the word of the Lord, by Ahijah the prophet.
2. 29 — 35. 50		ditto ..	ditto ..		The residence of Jephthah, who was thrust out of his father's house; but when the Ammonites made war against Israel, the elders of Gilead besought him to return and become their captain, and it was here that they entered into a covenant for that purpose.
1. 27 — 34. 35		ditto ..	Gaza ..		
.....		Siwas	ditto ..	Anadoli.	A colony of Gomer.
1. 22 — 34. 44		ditto ..	Damascus		
3. 43 — 34. 18		ditto ..	El-Tieh.		See Kibroth-hattavah.
.....		ditto ..	NearJerusalem ..		Places of idol worship were erected here, by the children of Judah.
.....		El-Ledja.....	ditto ..	Damascus	Of this place Philip was tetrarch.
10. 45 — 26. 15		Karsai.....	ditto ..	Anadoli.	Here the brethren waited for Paul, and here he celebrated the Lord's supper with them.
7. 25 — 26. 15 C. St. Mary ..		ditto ..	ditto ..		Here Paul tarried on his way to Jerusalem.
13. 10 — 43. 20		ditto ..	Armenia ..		A colony of Japheth.
13. 19 — 35. 14 Sur or Toor.....		ditto ..	Akka		
13. 19 — 35. 14 Soor.....		ditto ..	ditto ..		
13. 19 — 26. 14		ditto ..	ditto ..		See Tyre.
13. 10 — 47. 30 Karoon		ditto ..	Fars		It was here that Daniel saw a vision of a ram with two horns, &c. which was explained to him by Gabriel.
33. 12 — 35. 24		ditto ..	Akka		
10. 05 — 40. 0		Sophala	Africa.	Sophala.	Celebrated for its gold.
36. 45 — 38. 25 Orfah, or Urfain ..		Asia ..	Aljesirah.		The primitive abode of Terah, Abram, Nahor, and Haran.
.....		Balkh	ditto ..		Usbecks. A colony of Haran.
.....		Damascus	ditto ..	Damascus	The country of Job, a wealthy and upright man, one who feared God and eschewed evil.
.....		ditto ..	Irak and Khorassan		A colony of Joktan.
32. 6 — 25. 8		ditto ..	Damascus		See Timnath-serah.
.....		ditto ..	Jerusalem		Uzziah built towers near this gate.
32. 35 — 35. 0		ditto ..	Damascus		The Ammonites were pursued to this place by Jephthah, and it was near this place that his daughter came to meet him after his rash vow.
.....		ditto ..	Jerusalem		Here the people gathered together and spake unto Ezra to bring out the book of the law of Moses, which he read distinctly, gave the sense, and caused them to understand the meaning.
33. 3 — 25. 24		ditto ..	Akka		Here Sisera's army encamped previous to his being attacked by Barak.—See also Tabor, Mount of.
33. 3 — 25. 34		ditto ..	ditto ..		See Zaanaim.
.....		Shera	ditto ..		Here Joram smote the Edomites, after which they revolted from Judah.
31. 20 — 35. 18		ditto ..	Damascus		Near Shechem.—Here Abimelech cut wood, with which he burned the tower of Shechem, together with about a thousand men and women.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Mig.</i>	<i>Distances and bearings from Jerusalem.</i>	<i>Modern Country.</i>
SIBMAM, Shibman, Shebam, or Shipmoth	Reuben	Canaan	Joshua xlii. 19	XIV	44 n. b. w.	Palest ..	
SIDDIM, Vale of	Judah	ditto	Genesis xiv. 8	II	25 s. w.	ditto ..	
SIDON, Country of	Sidon	Asher	ditto	Genesis x. 15	VII	130 n. b. w.	ditto ..
SIDON, Zidon, or Zidon-Rabbah	Sidon	Asher	ditto	Genesis x. 19	VII	107 n.	ditto ..
SINON, Kingdom of	Persea	Gad, and Reuben ..	ditto	Deut. ii. 34	XIII	40 n. b. w.	ditto ..
SINOA, or Nile	Nile	Egypt	Misraim	Isaiah xlii. 2	II	175 w.	Egypt ..
SILQAM, Shiloah, or Siloam, Pool of	Jerusalem ..	Canaan ..	Nebem. iii. 15	XVI	0 s. w.	Palest ..	
SILQAM, Shiloah, or Siloah, Pool of	ditto	ditto	John ix. 7	XVI	0 s. w.	ditto ..	
SILQAM, Tower of	ditto	ditto	Luke xiii. 4	XVI	0 s. w.	ditto ..	
SIN	Pelusiam	Shur	Egypt ..	Ezek. xxi. 15	XIX	160 w. b. s.	Arabia ..
SIN, Wilderness and Desert of	Sin	Paran	Arabia ..	Ezek. xvi. 1	IV	130 s. w. b. s.	ditto ..
SINIM, Land of	Sine	Sinai	Horeb	Isaiah xlix. 12	IV	200 s. b. w.	ditto ..
SINAI	Sinai	Sinai	ditto	Exodus xvi. 1	IV	170 s. s. w.	ditto ..
SINAI, Mount	Sinai	ditto	ditto	Exodus xix. 16	XIX	200 s. b. w.	ditto ..
SION, or Hermon, Mount of	Hermon	Manasseh, byd. Jordan	Canaan ..	Deut. iv. 48	XIII	80 n. s. w.	Palest ..
SIPMOY, Sheran, &c. ..	Reuben	ditto	1 Sam. xxx. 28	XIV	44 n. b. w.	ditto ..	
SINAH, Well of	Judah	ditto	2 Sam. iii. 26	XII	20 s.	ditto ..	
SINITES	Phœnicia ..	Syria	Genesis x. 27	V	160 n. b. w.	Syria ..	
SINICH, or Shenir, &c. ..	Hermon	Manasseh, byd. Jordan	Canaan ..	Deut. iii. 9	XIII	150 n. s. w.	Palest ..
SITHAM, Well of	Simeon	ditto	Gen. xxi. 31	XII	41 s. w. b. w.	ditto ..	
SMYRNA	Lydia	Asia (Ionia) ..	Asia Min Rev. i. 11	XXIV	560 n. w.	ditto ..	
SOCOM, or Shochoh, &c. ..	Judah	Canaan ..	Joshua xv. 35	XII	41 w. s. w.	Syria ..	
SOLOM	Judah	ditto	Genesis x. 19	V	0 s. w.	Palest ..	
SOREK, Valley of	Sorec	Dan	ditto	Judges xvi. 4	XII	20 w. s. w.	Palest ..
SOUTH BAY	Judah	ditto	Joshua xv. 2	XII	40 s. s. w.	ditto ..	
SOUTH COUNTRY	Gebeles	Judah	Joshua xii. 8	XII	40 s.	ditto ..	
SPAIN	Hispania	Tarsich	Japheth Rom. xv. 24	XIV	1800 n. w. b. w.	Spain ..	
SUCCOTH	Darala	Gad	Canaan ..	Gen. xxxiii. 17	IV	34 s. w.	Palest ..

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Produce or Fashions.</i>	<i>Remarks.</i>
31. 57 — 36. 51		Asia ..	Damascus		Celebrated for the growth of vines.
.....		ditto ..	ditto ..		At this place Chedorlaomer defeated the kings of Sodom and Gomorrah, &c.
33. 40 — 36. 20		ditto ..	Akka		A colony of Canaan.
33. 34 — 35. 24 Seyda, or Seida ..		ditto ..	ditto ..		Founded by the eldest son of Canaan; and was visited by St. Paul.
31. 5 — 32. 26 Djelaoud and El-Belka		ditto ..	Damascus		Conquered by the Israelites under Joshua.
31. 20 — 31. 30 Nile		Africa ..	Bahiri ...		The great river of Egypt.
.....		Asia ..	Damascus		Repairod by Shallam.—See Siloam.
.....		ditto ..	ditto ..		The eyes of a man who was born blind having been anointed with clay by our Lord, he was sent to this place to wash, in order that he might receive his sight.
.....		ditto ..	ditto ..		The death of the inhabitants of this place was used by our Lord as a warning against self-deception.
31. 2 — 32. 30 Tineh		ditto ..			
29. 10 — 32. 20 El-Tieh		ditto ..	El-Tieh ..		At this place the Israelites murmured for bread; and here manna and quails were promised and given to them.
.....		El-Paran	ditto ..		
29. 30 — 34. 20		ditto ..	ditto ..		
29. 35 — 34. 25 St. Catherine, or Jibbel-Mousa Tor Sina		ditto ..	ditto ..		The Lord descended in a cloud upon this mount, and gave unto Moses the law of the Ten Commandments.
23. 0 — 26. 55 El-Heish		ditto ..	Damascus ..		
31. 57 — 26. 15		ditto ..	ditto ..		
31. 28 — 26. 17		ditto ..	ditto ..		Joab sent messengers to this place after Abner.
33. 10 — 26. 0		ditto ..	Tripoli ..		Descendants of Cain.
33. 20 — 26. 50 El-Heish		ditto ..	Damascus		This place formed a northern barrier between Syria and Palestine.
31. 23 — 24. 42 Djebel Heish ..		ditto ..	Gaza		A well dug by the servants of Isaac.—See Rehoboth, Well of.
33. 61 — 27. 0 Iamir		Syria ..	ditto ..		One of the seven churches of Asia.
31. 44 — 25. 8		Palest. Damascus			See Shochob.
.....		ditto ..	ditto ..		It was at this place that Lot dwelt; and here he entertained the angels of the Lord, who afterwards warned him to flee the city, as the Lord was about to destroy it by fire from heaven.—See also Dead Sea and Gomorrah.
31. 40 — 35. 0		Asia ..	Gaza		At this place Samson abode with Delilah; and here she betrayed him to the Philistines, who put out his eyes; he afterwards was placed by them between two pillars, on which the house stood in which they were assembled, and bowing himself the house fell, and by his death he slew more than he had slain in his life.
31. 10 — 35. 37		ditto ..	Damascus		The south-west border of Canaan.
.....		Kawata	ditto ..		Gaza
40. 0 — 5 West Spain		Europe ..			
32. 13 — 35. 45		Asia ..	Damascus		

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Mig.</i>	<i>Distance and Bearing from Jerusalem.</i>	<i>Modern Country.</i>
SUCCOTH, (Egypt).....	Scenes Vetero- norum	Goshen	Egypt....	Num. xxxiii. 6. IV.....	210	w. s. w.	Egypt..
SUKKIMS	Trogiodites	Misraim	Ham....	2 Chron. xii. 3. XI.....	260	s. w. b. w.	ditto...
SYCHAR, or Schechem	Neapolis	Ephraim....	Canaan .	John iv. 5.... X	26	n.	Palest ..
SYCHEM, or Sychar	Neapolis	Ephraim....	ditto..	Acts vii. 16 .. X	26	n.	ditto...
SYENE, Tower of.....	.....	Egypt	Misraim, Esch. xxix. 10	IV.....	600	s. w. b. n.	Egypt ..
SYRACUSE	Syracusa	Chittim	Japheth. Acts xviii. 12	XXIV.....	1030	w. n. w. ..	Naples
SYRIA, or Aram	Syria .....	.....	Shem ..	1 Kings x. 28. XIX.....	200	n. n. b. n.	Turkey .
SYRIA-DAMASCUS	Damascus	Damascus ..	Syria ..	1 Chron. xviii. 6. XIX.....	180	n. n. b. n.	Syria ..
SYRIA-MAACHAN	Maachahi	Manasseh, byd. Jordan	Canaan .	1 Chron. xix. 6. XIII.....	80	n. b. n.	Palest ..
SYRIA-ZOBAB	Soba .....	.....	.....	2 Sam. x. 6 .. VIII.....	.....	.....	ditto...
TAANACH, &c.	Legio, Themas, or Thaanao ..	Isaachar....	Canaan .	Joshua xvii. 11 IX.....	45	n. n. w. ..	ditto...
TAANATH-SHELOH .....	.....	Ephraim....	ditto ..	Joshua xvi. 6. X	24	n. b. n.	ditto...
TABATH .....	.....	Manasseh ..	ditto ..	Judges vii. 22. IX.....	24	n. n. b. n.	ditto...
TABBAH .....	.....	Paran	Arabia..	Num. xi. 3 .. IV.....	150	s. s. w.	Arabia..
TABOR	Itabyrius	Zebulon	Canaan .	1 Chron. vi. 77. VIII.....	44	n. b. n.	Palest ..
TABOR, Plain of .....	.....	Zebulon	ditto ..	1 Sam. x. 3 .. VIII.....	42	n. b. n.	ditto...
TABOR, Mount.....	Itabyrius	Zebulon....	ditto ..	Judges iv. 6., VIII.....	43	n. b. n.	ditto...
TADMON, in the Wilder- ness	Palmyra	Hamath-Zo- bar	Syria ...	2 Kings. ix. 19. XIX.....	250	n. n. b. n.	Syria ..
TAHAPANES, Tahpanhes, or Tahpenes	Daphne Pelu- sica	Egypt	Misraim. Jer. li. 16....	IV.....	180	w. s. w.	Egypt ..
TAHATH .....	.....	Kadesh	Arabia..	Num. xxxiii. 36 IV.....	110	s. w.	Arabia..
TAHAPANES, Tahpanes, or Tahpenes	Daphne Pelu- sica	Egypt	Misraim. Jer. xliii. 7 ..	IV.....	180	w. s. w.	Egypt ..
TAPHNES, &c.....	Daphne Pelu- sica	Egypt	ditto ..	1 Kings xi. 19. IV.....	180	w. s. w.	ditto...
TANTIM-RODINI, Land of Samochoinitis ..	.....	Naphtali ...	Canaan .	2 Sam. xxiv. 6. VII ..	80	n. b. n.	Palest ..
TANUR, Engedi, or Ha- sion-tamer	Engaddi	Judah	ditto ..	Ezek. xlviii. 28. XII.....	37	s. b. n.	Syria....
TANACH, Tannach, or Aner	Legio	Isaachar....	ditto ..	Joshua xxi. 25. VIII ..	45	n. n. w.	Palest ..
TAPPUAH	Taphua	Ephraim....	ditto ..	Joshua xii. 17. X	25	n. n. b. n.	ditto...
TAPPUAH	Beth-taphua..	Judah	ditto ..	Joshua xv. 34. XII.....	33	s. w. b. w.	ditto...
TARAH .....	.....	Shur	Arabia..	Num. xxxiii. 42 IV.....	120	s. w.	Arabia..
TARALAH .....	.....	Benjamin ..	Canaan .	Josh. xviii. 27. XI.....	9	n. w. n.	Palest ..
TARSHISH, Tarsus, or Tharshish	Tartessus	Bætica	Spain ..	2 Chron. xx. 36. XXIV.....	308	n. b. w.	Spain ..
TARSUS, or Tarshish	Tarsus	Cilicia.....	Asia	Acts ix. 11. .. XXIV.....	308	n. b. w.	Turkey

Lat. North.	Long. East.	Modern Name.	Quarry.	Province or Pashalic.	Remarks.
30. 12 — 31. 30		Birketel-Hadji.	Africa.	Keiloub.	Jacob built him a house, and sojourned here for a time.— It was the first station of the Israelites after their leaving Ramesses .
29. 10 — 30. 50		ditto	Said		This people, with other tribes under Shishak , king of Egypt , made war against Rehoboam at Jerusalem .
32. 12 — 35. 22		Napoleoa.	Asia	Damascus	Here Christ conversed with a woman of Samarita at Jacob's well.— See Shechem .
32. 12 — 35. 22		Napoleoa.	ditto	ditto	See Ephron , Field of.
24. 0 — 23. 0		Essouan.	Africa.	Said	
37. 0 — 15. 10		Syracuse.	Europe	Sicily	At this city St. Paul landed on his voyage to Rome , and remained three days.
33. 20 — 35. 30		Syria & Assyria	Asia	Aljenrah.	
33. 20 — 35. 30		Dameek	ditto	Damascus	A kingdom subdued by David .
32. 10 — 35. 45		ditto	ditto	ditto	Taken by the children of Israel , under Joab and Abishai .
33. 0 — 37. 0		ditto	ditto	ditto	Ditto.
32. 32 — 35. 14		Ta'annuk	ditto	Akka	A city of the Levites , belonging to Manasseh , but situated in the tribe of Issachar .
32. 10 — 35. 27		ditto	Damascus		
32. 17 — 35. 28		ditto	Akka		Here the Midianites were defeated by Gideon and his army.
29. 30 — 33. 50		ditto	El-Tieh		The fire of the Lord burned among the Israelites at this place, for their complaining against him.— See Sin , Desert of.
32. 27 — 35. 23		El-Tor	ditto	Akka	A Levitical city.
32. 37 — 35. 21		ditto	ditto	ditto	Here Saul's heart was changed, and he was numbered among the prophets.
32. 38 — 35. 23		Djebel-Tor	ditto	ditto	Here Barak and Deborah assembled ten thousand men in order to attack Sisera ; and going down, utterly destroyed his host.— See Harosheth of the Gentiles .
34. 15 — 30. 5		Near Antoura	ditto	Damascus	A city built by Solomon .
30. 45 — 32. 5		Tafnas	Africa	Harkieh	
30. 32 — 33. 25		ditto	Asia	El-Tieh	An encampment of the Israelites .
30. 45 — 32. 5		Tafnas	Africa	Harkieh	
30. 45 — 32. 5		Tafnas	ditto	ditto	
33. 0 — 35. 40		ditto	Asia	Akka	
31. 29 — 35. 27		Ain Tidy	ditto	Damascus	See Engedi .
32. 29 — 35. 4		Legune	ditto	Akka	A Levitical city.
32. 5 — 35. 26		ditto	Damascus		One of the thirty-one royal cities conquered by Joshua .
31. 27 — 34. 40		ditto	Gaza		
30. 15 — 33. 40		ditto	El-Tieh		An encampment of the Israelites .
31. 51 — 35. 21		ditto	Damascus		A boundary town of Benjamin .
37. 5 — 34. 45		Cadis	Europe	Andalusia	The most celebrated port in the time of Solomon , from whence ships traded to all the then known parts of the world.
37. 5 — 34. 45		Tarsos	Asia	Itschill	The birth-place of St. Paul .

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture References.</i>	<i>No. of Map.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Miles from Jerusalem.</i>
TAVERNS, the Three			Italy.....	Acts xviii. 18 XXIV.	1210 n. w. b. w	Italy ..	
THEAPEKEHNS, &c.	Daphne Pal- estine.....	Egypt.....	Misraim Esak. xxx. 18. XII.	180 w. a. w		Egypt ..	
THEOA, or Tekoah.....	Thecus.....	Judah.....	Canaan. 2 Chron. xi. 6. XII.	11 s. a. w.		Palcest ..	
THEOAN, or Tekoa.....	Thecus.....	Judah.....	ditto .. 2 Sam. xiv. 2. XII.	11 s. a. w.		ditto....	
THEOA, Wilderness of ..	Thecus.....	Judah.....	ditto .. 2 Chron. xx. 30. XII.	11 s. a. w.		ditto ..	
TELABIS.....	Thelabba	Padan-Aram	Memopot. Esak. iii. 15. II	400 n. b. w.		Turkey ..	
TELASSAR, or Elissar ..	Sharra.....	Aram Naha- raim.....	Media .. Isa. xxxviii. 12 XII	600 n. w.		ditto....	
TELEAI, or Telem		Judah.....	Canaan. 1 Sam. xv. 4. XII.	39 s. a. w.		Palcest ..	
TELEM, or Telaim		Judah.....	ditto .. Joshua xv. 24. XII.	39 s. a. w.		ditto....	
TEL-HARSA, or Tel-har- sha.....	Sharra.....	Aram Naha- raim.....	Media .. Neh. vii. 6 .. II.	600 n. w.		Turkey ..	
TEMA, Toman, or Toman	Theman.....	Teman	Arabia.. Jer. xxv. 28. I	90 s.		ditto....	
TEMA, Land of	Theman.....	Edom	ditto .. Isaiah xxi. 14. I	90 s.		ditto....	
TEMANI, Toman, or Tema	Theman.....	Teman ..	ditto .. Gen. xxxvi. 24 I	90 s.		ditto....	
TEMAN, Idumea, or Edom	Idumea.....		ditto .. Obadiah ver. 9. IV.	108 a. w. b. s.		Arabia..	
TEALCAN		Judah.....	Canaan. Joshua xv. .. XII.	36 s. w.		Palcest ..	
TEARENISK, Tarsus, or Tarabish	Tartessus.....	Bostica	Spain .. 1 Kings xi. 22 XXIV.	308 n. b. w.		Spain ..	
THEBES	Thebes	Manasseh ..	Canaan. Jud. ix. 50, 53. IX.	36 n.		Palcest ..	
THELASSAR, Telasser, &c.	Sharra	Aram Naha- raim.....	Media .. 2 Kings xix. 12 XXIII.	600 n. w.		Turkey ..	
THESSALONICA	Thessalonica ..		Macedo. Acts xvii. 1 .. XXIII.	790 n. w.		ditto....	
THEVATIRA	Thiatira.....	Lydia.....	Asia .. Rev. ii. 18. IX.	555 n. w.		ditto....	
TIBERIAS	Tiberias.....	Zebulon....	Canaan. John vi. 23 .. VIII.	80 n. w. w.		Palcest ..	
TIBERIAS, Sea of.....	Tiberias.....	Zebulon....	ditto .. John vi. 1 .. VIII.	65 n. w. w.		ditto....	
TIDNATH, or Bethah.....	Bathne.....	Hul	Ham..... 2 Sam. viii. 8. XI.	128 n. w.		Turkey ..	
TIDNATH, or Timnathah.	Thamnath.....	Dan	Canaan. Judges xiv. 2. XI.	22 w. n. w.		Palcest ..	
TIDNATH, Vineyards of ..		Dan	ditto .. Judges xiv. 5. XI.	22 w. n. w.		ditto....	
TIDNATH-SHAN, Tim- nath-Heres, or Uken- sherah.....	Thamnathsear	Ephraim....	ditto .. Josh. xxiv. 30. XI.	20 n. w. w.		ditto....	
TIPSEAN	Tiphea	Manasseh ..	ditto .. 1 Kings iv. 24. IX.	33 n. b. w.		ditto....	
TIPSEAN	Thapsacus ..	Syria	2 Kings xv. 16. XIX.	320 n. w.		Turkey ..	
TIRAS	Troas	Gomer	Japheth. Genesis x. 2. XIX.			ditto....	

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter</i>	<i>Province or Pashalic.</i>	<i>Remarks.</i>
41. 45 - 13. 18		Europe Naples			Here the brethren came to meet Paul when he was on his way, as a prisoner, to Rome.
30. 45 - 32. 5		Tafna	Africa	Harkieh	
31. 37 - 36. 25		St. Pantaloeon.	Asia	Damascus	A city built by Rehoboam.
31. 39 - 36. 18		Teku'a	ditto	ditto	See Tekoa.
31. 30 - 36. 20		ditto	ditto	Damascus	Here Jehoshaphat assembled his army previous to his going against the children of Ammon, Moab, and Mount Seir; who destroyed each other, according to the word of the Lord, by Jahaziel.—See Berachiah, valley of, which was the name afterwards given to this place.
36. 20 - 40. 18		Telabab	ditto	Aljesirah	Here the Spirit of prophecy was given to Ezekiel.
37. 0 - 42. 0		ditto	Koordistan	See Ellassar.	
31. 30 - 36. 5		ditto	ditto	Damascus	Saul was sent to this place by Samuel utterly to destroy the Amalekites; but he spared Agag their king, and the best of the cattle; for which act of disobedience the Lord rejected him from being king over Israel.
31. 10 - 36. 5		ditto	ditto	ditto	See Telaim.
37. 0 - 42. 0		ditto	Koordistan		
30. 0 - 36. 0		Maan	ditto	Arabia	
30. 0 - 36. 0		El-Araba	ditto	ditto	
30. 0 - 36. 0		Maan	ditto	ditto	
30. 30 - 34. 30		ditto			
31. 21 - 34. 50		ditto	Gaza		
37. 5 - 34. 48		Cadis	Europe	Andalusia	See Tarshish.
32. 22 - 36. 21		Asia	Akka		Taken by Abimelech.—From a tower of this city a piece of mill-stone was dropped by a woman upon Abimelech's head, after which he was slain, at his own request, by his armour-bearer.
37. 0 - 42. 0		ditto	Koordistan		
40. 35 - 23. 15		Salonicki	Europe	Roumelia	Here St. Paul preached in the synagogue to the Jews.
38. 46 - 28. 0		Ak-hissar	Asia	Anadoli	One of the seven churches of Asia.
32. 43 - 36. 40		Tabaria	ditto	Akka	
32. 50 - 36. 40		Tabaria	ditto	Damascus	In the neighbourhood of this sea, and on its shores, Christ wrought many miracles.—See Chinnereth, Genesareth, and Galilee, Sea of.
33. 15 - 37. 12		ditto	Aleppo		
31. 45 - 34. 56		Tibneh	ditto	Gaza	From this place Samson chose a wife of the daughters of the Philistines; and here he attacked and killed a lion.—See Aahelon.
31. 57 - 34. 57		ditto	ditto	ditto	See above.
32. 5 - 36. 8		ditto	ditto	Damascus	The inheritance of Joshua, and here he was buried.
32. 18 - 36. 23		ditto	ditto	Akka	
35. 10 - 30. 40		Ul-Der	ditto	Syria	This city was despoiled by Menahem, and much wanton cruelty was inflicted on the women, because the inhabitants opened not its gates to him.
		ditto	Anadoli		A colony of Japheth.

Scripture Name.	Climate Name.	Tribe or Province.	Country.	Scripture References.	No. of Map.	Distance and bearing from Jerusalem.	Modern Country.
TAVNUS, the Three			Italy.....	Acts xviii. 15	XXIV.	120 s. w. b. w	Italy ..
TEBAPEHSES, &c.	Daphne Pal- atium.....	Egypt.....	Misraim	Ezek. xxx. 18.	XII.	100 w. a. w	Egypt ..
TEBOA, or Teboah.....	Thecua	Judah.....	Canaan..	2 Chron. xl. 6.	XII.	11 s. s. e.	Palest ..
TEBOAN, or Teboah.....	Thecua	Judah.....	ditto ..	2 Sam. xiv. 2.	XII.	11 s. s. e.	ditto ..
TEBOA, Wilderness of ..	Thecua	Judah.....	ditto ..	2 Chron. xi. 20	XII.	11 s. s. e.	ditto ..
TELABIS.....	Tholabba	Padan-Aram	Mesopot. Ezech. lii. 15.	II	400 n. e. b. n.		Turkey ..
TELASSAR, or Elasar ..	Sharra.....	Aram Naha- raim.....	Media ..	Isa. xxxviii. 12	XII	600 n. n.	ditto ..
TELAIG, or Telem		Judah.....	Canaan..	1 Sam. xv. 4.	XII.	30 s. s. w.	Palest ..
TELEM, or Telaim		Judah.....	ditto ..	Joahua xv. 24	XII.	30 s. s. w.	ditto ..
TEL-HARSA, or Tel-har- sha.....	Sharra.....	Aram Naha- raim.....	Media ..	Neh. vii. 6	II.	600 n. n.	Turkey ..
TEMA, TUMAN, or Tuman	Theman.....	Teman	Arabia..	Jer. xxv. 22.	I	90 s.	ditto ..
TEMA, Land of	Theman.....	Edom	ditto ..	Isaiah xxi. 14.	I	90 s.	ditto ..
TEMANI, TUMAN, or Tema	Theman.....	Teman ..	ditto ..	Gen. xxxvi. 24	I	90 s.	ditto ..
TEMAN, Idumea, or Edom	Idumoa	Idumoa	ditto ..	Obadiah ver. 9	IV.	100 a. w. b. s.	Arabia ..
TEALCAN		Judah.....	Canaan..	Joshua xv.	XII.	35 a. w.	Palest ..
TEARSHIS, TARSUA, or Tarsishah.....	Tartarsus	Betica	Spain ..	1 Kings xi. 22	XXIV.	205 n. b. w.	Spain ..
TEBERS	Thetes	Manasseh ..	Canaan..	Jud. ix. 50, 53.	IX.	25 n.	Palest ..
TEBLANAS, Telassar, &c.	Sharra	Aram Naha- raim.....	Media ..	2 Kings xix. 12	XXIII.	600 n. n.	Turkey ..
THESSALONICA	Thessalonica ..		Macedo ..	Acts xvii. 1	XXIII.	790 n. w.	ditto ..
THYATIRA	Thiatira.....	Lydia.....	Asia	Rev. ii. 18.	IX.	555 n. w.	ditto ..
TIBERIAS	Tiberias.....	Zebulon.....	Canaan..	John vi. 23.	VIII.	60 n. n. n.	Palest ..
TIBERIAS, Sea of.....	Tiberias.....	Zebulon.....	ditto ..	John vi. 1	VIII.	65 n. n. n.	ditto ..
TIDNATH, or Bethah.....	Bathne	Hul	Ham.....	2 Sam. viii. 8	XI.	125 n. n.	Turkey ..
TIDNATH, or Timnathah.	Thamnath	Dan	Canaan..	Judges xiv. 2	XI.	22 w. n. w.	Palest ..
TIDNATH, Vineyards of ..		Dan	ditto ..	Judges xiv. 5	XI.	22 w. n. w.	ditto ..
TIDNATH-SHRAN, Tim- nath-Heran, or Usen- sherah.....	Thamnathsear	Ephraim.....	ditto ..	Josh. xxiv. 30.	XI.	20 n. n. w.	ditto ..
TIPESAN	Tiphas	Manasseh ..	ditto ..	1 Kings iv. 24	IX.	32 n. b. n.	ditto ..
TIPESAN	Thapacrus ..	Syria		2 Kings xv. 16	XIX.	250 n. n.	Turkey ..
TIRAS	Troas	Gomer	Japheth.	Genesis x. 2.	XIX.		ditto ..

<i>Lat. North.</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalik.</i>	<i>Remarks.</i>
22. 15 — 25. 27		Asia ..	Damascus		A royal city, and for some time the seat of government; and here Abijah, the son of Jeroboam, died, according to the word of the Lord, by Abijah the prophet.
32. 20 — 35. 30		ditto ..	ditto ..		The residence of Jephthah, who was thrust out of his father's house; but when the Ammonites made war against Israel, the elders of Gilead besought him to return and become their captain, and it was here that they entered into a covenant for that purpose.
31. 27 — 34. 26		ditto ..	Gaza ..		
.....		Siwas ..	ditto ..	Anadoli ..	A colony of Gomer.
21. 22 — 34. 44		ditto ..	Damascus ..		
28. 43 — 34. 16		ditto ..	El-Tieh ..		See Kibroth-hattavah.
.....		ditto ..	Near Jerusalem ..		Places of idol worship were erected here, by the children of Judah.
.....		El-Ledja ..	ditto ..	Damascus	Of this place Philip was tetrarch.
36. 45 — 25. 15		Karasi ..	ditto ..	Anadoli ..	Here the brethren waited for Paul, and here he celebrated the Lord's supper with them.
37. 25 — 28. 16 C. St. Mary		ditto ..	ditto ..		Here Paul tarried on his way to Jerusalem.
43. 10 — 42. 30		ditto ..	Armenia ..		A colony of Japheth.
34. 19 — 35. 14 Sur or Toor		ditto ..	Akka ..		
33. 19 — 35. 14 Soor		ditto ..	ditto ..		
34. 19 — 35. 14		ditto ..	ditto ..		See Tyre.
33. 10 — 47. 30 Karoon		ditto ..	Fars ..		It was here that Daniel saw a vision of a ram with two horns, &c. which was explained to him by Gabriel.
33. 12 — 35. 24		ditto ..	Akka ..		
10. 05 — 40. 0		Sophala ..	Africa.	Sophala ..	Celebrated for its gold.
36. 45 — 28. 25 Orfah, or Urfain		Asia ..	Aljesirah ..		The primitive abode of Terah, Abram, Nahor, and Haran.
.....		Balkh ..	ditto ..	Usbecks ..	A colony of Haran.
.....		Damascus ..	ditto ..	Damascus	The country of Job, a wealthy and upright man, one who feared God and eschewed evil.
.....		ditto ..	Irak and Khorassan ..		A colony of Joktan.
22. 6 — 35. 8		ditto ..	Damascus		See Timnath-serah.
.....		ditto ..	Jerusalem		Uzziah built towers near this gate.
22. 35 — 35. 0		ditto ..	Damascus		The Ammonites were pursued to this place by Jephthah, and it was near this place that his daughter came to meet him after his rash vow.
.....		ditto ..	Jerusalem		Here the people gathered together, and spake unto Ezra to bring out the book of the law of Moses, which he read distinctly, gave the sense, and caused them to understand the meaning.
33. 3 — 35. 34		ditto ..	Akka ..		Here Sisera's army encamped previous to his being attacked by Barak.—See also Tabor, Mount of.
33. 3 — 35. 34		ditto ..	ditto ..		See Zaanaim.
.....		Shera ..	ditto ..		Here Joram smote the Edomites, after which they revolted from Judah.
32. 20 — 25. 15		ditto ..	Damascus		Near Shechem.—Here Abimelech cut wood, with which he burned the tower of Shechem, together with about a thousand men and women.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Chap.</i>	<i>Distance and Journey from Jerusalem.</i>	<i>Measure (Cass.)</i>
ZALMONAB.....		Arabia	Paran ..	Num. xxxiii. 41	IV.....	125 s.....	Arabia.
ZAMARAIM, Mount.....		Ephraim.....	Canaan ..	2Chron. xiii. 4.	X.....	33 s. b. w.....	Palest.
ZAMSUMMIM, or Zuzim ..		Gad	ditto....	Deut. ii. 20....	XIV....	40 s. n. s.....	ditto..
ZAROBAN		Judah	ditto....	Neh. iii. 13 ..	XII....	23 s. w. b. w.....	Syria ..
ZAPHON		Gad.....	ditto....	Joshua xiii. 27	XIV....	31 s. n. b. n.....	ditto ..
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ZARTAN, or Zartanah, &c.....	Zartan	Issachar....	ditto....	Joshua iii. 16.	IX.....	44 s. n. b. n.....	ditto ..
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ZARTHAN, or Zerodatha, &c.....		Manasseh ..	ditto....	1 Kings vii. 46.	IX.....	35 s. n. b. n.....	ditto....
ZAVITH-SHAMAR		Reuben	ditto....	Joshua xiii. 19	XIV....	35 s. b. n.....	ditto....
ZEBOIM, or Zeboim		Judah	ditto....	Genesis xiv. 2.	XII....	19 s. s. n.....	ditto....
ZEBOIM, Vale of		Judah	ditto....	Genesis x. 19.	XII....	20 s. n. b. s.....	ditto....
ZEBULON		Zebulon.....	ditto....	Joshua xix. 27	XII....	54 s. b. w.....	ditto....
ZEPAD.....		Naphtali ..	ditto....	Num. xxxiv. 8.	VII....	92 s. b. n.....	ditto....
ZEB, or Oreb, Rock of. Araba.....	Araba.....	Ephraim.....	ditto....	Judges vii. 25.	X.....	30 s. n.....	ditto....
ZELLA, or Zelsah		Benjamin ..	ditto....	3 Sam. xxi. 14	XI....	3 w. s. w.....	ditto....
ZELSAH, or Zelah		Benjamin ..	ditto....	1 Sam. x. 2....	XI....	3 w. s. w.....	ditto....
ZEMARAIM		Ephraim.....	ditto....	2Chron. xiii. 4	X.....	14 s. n. b. n.....	ditto....
ZEMARIYBS.....	Simyra.....	Phoenicia ..	ditto....	Genesis x. 18 ..	III....	ditto....
ZENAN.....		Judah	ditto....	Micah i. 11 ..	XII....	94 s. w. b. s.....	ditto....
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ZEPHATHAN, or Zephath, Valley of.....		Judah	ditto....	2Chron. xiv. 10	XII....	12 s. w.....	ditto....
ZER.....		Asher	ditto....	Joshua xix. 25	VII....	99 s. b. n.....	ditto....
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ZIDON, or Sidon, &c ..	Siclag.....	Asia.....	ditto....	Gen. xlix. 13.	VII....	107 s.....	ditto....

<i>Lat. with</i>	<i>Long. East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalic</i>	<i>Remarks</i>
9 39 - 33. 22		Asia	El-Tieh		An encampment of the Israelites.
2 19 - 33. 15		ditto	Akka		At this place Abijah assembled his army previous to his conquest over Jeroboam.
2 10 - 36. 0		ditto	Damascus		A nation of giants who dwelt among the Ammonites.
1 31 - 33. 12		Zanu'a	ditto	Gaza	The inhabitants of this place repaired the valley-gate of Jerusalem, together with the wall unto the dung gate.
2 6 - 35. 47		ditto	Damascus		
1 20 - 35. 50		Nahr Assul	ditto	ditto	An encampment of the Israelites.
3 26 - 35. 19		Sarphand	ditto	Akka	To this place Elijah was commanded to go to a widow woman, who was to sustain him; and here he wrought the miracle of the barrel of meal and the cruise of oil, and also raised the son of the woman, who was mistress of the house, to life.
2 24 - 35. 46		ditto	ditto	ditto	Near this place the Israelites crossed the Red Sea.—Hiram, king of Tyre, caused the immense brass pillars for Solomon's temple, and the various utensils of brass and gold for the temple, to be cast between this place and Succoth.—See Adam.
2 24 - 35. 46		ditto	ditto	ditto	
2 15 - 35. 42		ditto	Damascus		See Zaretan.
2 57 - 35. 59		ditto	ditto		
2 28 - 35. 28		ditto	ditto		A city of the Plain, destroyed by fire, for the iniquity of its inhabitants.
3 28 - 35. 40		ditto	ditto		At this place the Israelites were obliged every man to go down to the Philistines, to sharpen his coultar, his axe, and his mattock.
2 46 - 35. 12		ditto	Akka		One of the twelve tribes.
35 21 - 36. 50		Sudud	ditto	ditto	A northern boundary of Palestine.
2 10 - 35. 40		ditto	Damascus		See Oreb, Rock of.
2 43 - 35. 15		ditto	ditto		Here was the sepulchre of Kish, in which the bones of Saul and Jonathan were finally deposited.
2 48 - 35. 15		ditto	ditto		Rachel's sepulchre was near this place.—Here also Saul was anointed by Samuel.
1 59 - 35. 28		ditto	ditto		See Zamaraïm, Mount.
		ditto	Tripoli		Descendants of Canaan.
1 27 - 35. 4		ditto	Gaza		
2 9 - 35. 13		Nukbe-Sufah	ditto	Damascus	See Hormah.
1 40 - 35. 52		ditto	ditto		Here Asa, king of Israel, overcame the mighty army of the Ethiopians under Zerah, which consisted of one million soldiers, and three hundred chariots.
3 24 - 35. 37		ditto	Akka		See Kadesh-barnea.
1 21 - 36. 0		Wady. Beni-Hammad	ditto	Damascus	
2 15 - 35. 42		ditto	ditto		The birth-place of Jeroboam.
2 15 - 35. 42		ditto	ditto		See Zarthan.
2 16 - 35. 42		ditto	ditto		See Beth-shittah.
2 15 - 35. 34		ditto	Gaza		See Zer.
2 34 - 35. 34		Sur, or Soor	ditto	Akka	See Sidon.

<i>Scripture Name.</i>	<i>Classic Name.</i>	<i>Tribe or Province.</i>	<i>Country.</i>	<i>Scripture Reference.</i>	<i>No. of Map.</i>	<i>Distance and bearing from Jerusalem.</i>	<i>Modern Country.</i>
SILAS	Simeon.....	Canaan..	1 Sam. xxvii. 6. XII. ..	35 s. w. b. w. Palest.			
SIN	Judah.....	ditto....	Joshua xv. 3. XII. ...	45 s. a. w. ditto.			
SIN, or Sin, Wilderness of	Kedesh	Arabia..	Num. xiii. 21. IV ..	110 s. b. w. Arabia.			
SION, or Sion	Judah	Jerusal.	Isaiah xii. 6.. XIII..	South part of Jerusalem .. Palest.			
SION, Strong Holds of.	Judah	ditto....	2 Sam. v. 7... XVI..	ditto..... ditto ...			
SIPH	Ziph	Judah	Canaan.. Joshua xv. 64 XII. ..	10 s. w. b. w. ditto ..			
SIPH	Judah	ditto....	Joshua xv. 24. XII. ..	15 s. a. n. ditto ...			
SIPH, Wilderness of.....	Judah	ditto....	1 Sam. xxiii. 14 XII. ..	20 s. s. n. ditto ..			
SIPH, Wood of.....	Judah	ditto....	1 Sam. xxiii. 15 XII ..	20 s. s. n. ditto ..			
SIPHERON	Naphtali ..	ditto....	Num. xxxiv. 9. VII. ..	95 n. b. n. ditto ...			
SIN, CLIFF of	Judah	ditto....	2 Chron. xx. 16 XII. ..	15 s. n. ditto ...			
SOAN	Tanis, or Tane	Egypt.....	Misraim Isaiah xix. 11. IV	160 w. b. s. ... Egypt ..			
SOAN, Bela, or Kair	Soar	Judah	Canaan.. Gen. xlii. 10.. XII ..	50 s. n. b. s. Palest..			
ZOBAN.....	.....	Syria ..	1 Sam. xiv. 47. XIX..	90 n. s. b. n. Syria ..			
ZOBHELEH, Stone of.....	Benjamin ..	Canaan..	1 Kings i. 9... XI....	0 s. n. Palest..			
ZOPHIM, Field of.....	Reuben.....	ditto....	Num. xxxiii. 14 XIV....	8 n. b. w. ditto ...			
ZORAH, or Zoreah	Sorek.....	Dan.....	ditto.... 2 Chron. xi. 16. XI....	25 w. b. a. ditto ...			
ZORAH, or Zorah.....	Sorek.....	Dan.....	ditto.... Joshua xv. 33. XI....	25 w. b. s. ditto ...			
ZURN, Land of	Benjamin ..	ditto....	1 Sam. ix. 5.. XI....	8 n. b. w. ditto ..			
ZUR	Gad.....	ditto....	Joshua xiii. 21 XIV....	50 n. n. n. ditto ...			
ZUSIM, or Zamsumim	Manasseh and Gad..	Ham ..	Genesis xiv. 5 XIII. XIV....	40 n. n. n. ditto ...			

<i>Lat North.</i>	<i>Long East.</i>	<i>Modern Name.</i>	<i>Quarter.</i>	<i>Province or Pashalic.</i>	<i>Remarks.</i>
1. 29 — 34. 44		Asia ..	Gaza		A city given by Achish, king of Gath, to David
1. 5 — 35. 0		ditto ..	Damascus		
		El-gbor, El-Araba	ditto ..	El-Tieh	An encampment of the Israelites.—See also Sin, Wilderness of.
		ditto ..	Jerusalem		
		ditto ..	ditto		Taken by David from the Jebusites, and afterwards called by his name.—See also Jerusalem.
11. 40 — 35. 10		ditto ..	Damascus		
11. 29 — 35. 25		ditto ..	ditto		
12. 0 — 35. 0		ditto ..	ditto		David fled to this place from the pursuit of Saul, and Jonathan came and comforted him, and made a covenant with him.
31. 30 — 35. 9		Tei hif	ditto ..	ditto	See above.
33. 19 — 35. 41		ditto ..	Akka		A northern boundary of the Israelites.
11. 21 — 35. 25		Ras Merced	ditto ..	Damascus	The children of Moab, Ammon, and Mount Seir, came up to this place against Jehoshaphat.—See also Tekoa, Wilderness of.
30. 59 — 31. 59		San	Africa ..	Harhish	
31. 5 — 35. 45		Safye	Asia ..	Damascus	A city in the Vale of Siddim, to which Lot retired by command of the angels of the Lord, previous to the destruction of Sodom and Gomorrah.
33. 0 — 37. 0		ditto ..	ditto		Saul made war against this country, Moab, Ammon, Edom, the Philistines, and the Amalekites.
31. 45 — 35. 23		ditto ..	Jerusalem		Here Adonijah conspired against David, and usurped his kingdom.—See also Enrogel.
31. 54 — 35. 16		ditto ..	Damascus		One of the three places where Balak caused seven altars to be erected, and brought Balaam to curse Israel.—See also Baal, High Places of, and Mount Peor.
31. 47 — 34. 48		Sur'ah	ditto ..	Gaza	See Katsol.
31. 29 — 34. 54		ditto ..	ditto		
31. 54 — 35. 16		ditto ..	Damascus		A principal city of the Amorites.
32. 10 — 35. 0		ditto ..	ditto		See Zamzumim.
22. 10 — 35. 0		ditto ..	ditto		Smitten by Chedorlaomer.

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8. TRIBE OF ZEBULON.
9. TRIBES OF ISSACHAR AND MANASSEH, ON THIS SIDE JORDAN.
10. TRIBE OF EPHRAIM.
11. TRIBES OF BENJAMIN AND DAN.
12. TRIBES OF JUDAH AND SIMEON.
13. THE HALF TRIBE OF MANASSEH, BEYOND JORDAN.
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15. LAND OF MORIAH, or ENVIRONS OF JERUSALEM.
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